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THE LONDON QUARTERLY AND HOLBORN REVIEW

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THE GERMAN PROTESTANTS AND THE LIFE AND WORK MOVEMENT

TO those who were present at Oxford in the Conference on Life and Work, one of the most distressing facts was that the great Evangelical Churches of Germany were not represented. It is true that a few members of the Free Churches and of the Old Catholics were there, and that their action was marked by great and patriotic discretion. But the Conference received from the German Protestants generally, only a book, and sent back to them a resolution of greetings, both sympathetic and appreciative in its terms. The contents of the book¹ it was impracticable to take in during the conference, for they are so rich and varied that they take time to assimilate. The present article is an attempt to give a sketch of the attitude adopted by various contributors to the volume: writers who call themselves voices of the Evangelical Church of Germany. It must be said at once that the voices are so weighty, as well as various, and on the whole agree so much, that it is important that Anglo-American Churchmen should listen carefully to what they have to say. Clearly no œcumenical movement which does not carry with it the full weight of German Protestantism can fail to be crippled in its work.

It is true that the German Protestants had been more or less closely associated with the new unifying movements since the Stockholm Conference of 1925, but the effect of the so-called new theology, largely of the 'dialectical' sort, was to introduce a new tone into the discussions of œcumenical questions at Lausanne in 1927 and in following years. Perhaps

¹ *Kirche, Volk und Staat*. Furche-Verlag (Berlin 1937).

the general drift may be described as a movement away from the more immediate practical questions to those of social and world order. The younger generation of theologians in Germany tended after 1927 to be critical of attempts to reach unity by what they regarded as ecclesiastical and political propaganda, and, in spite of a number of meetings of international youth, it is evident that the new claims of the totalitarian states have had a great influence upon them. Indeed it is frankly said, by Bishop Heckel of Berlin, that it is the business of a Church, and not of an œcumenical statute, to attend to its own concrete relations with a State. Furthermore it is declared that the German Evangelicals do not wish to mix Theology with Politics and Politics with Theology. This attitude was sustained by the few Free Church representatives from Germany, and must be taken as determinative of the general policy of the German Protestants. The Roman Catholics, of course, do not recognize such movements as Life and Work as œcumenical at all.

The attitude above described is no doubt in conformity with that of German Protestantism since the time of Luther, but is reinforced by the recent stress upon the notion of *Volk*. This term, so difficult to render into English, is variously translated, by the French in the word Nation, by the English in the words 'nation', 'national community' and 'people'. Probably the last is the most convenient usage, and is the one adopted here. The idea is defined by Dr. Althaus of Erlangen as the connexion of human life which overlaps family, kin and stock, and which goes over the generations. It is determined by natural and historical conditions, and appears in a common nature as nationality. It comes to consciousness as a feeling of belonging together, as elemental love. These characteristics are popularly expressed in such words as 'blood', 'soil' and 'speech', and are the real foundations of the new philosophy of people, Church and State. However, whilst the formulation is new, the ideas behind it are old and to be found operative long

ago in German history. The sense of belonging to a 'people' runs like a refrain through the writings of the German thinkers here considered, and must be said to mark a new phase in German sociological and political theory, at any rate in emphasis. The effects upon theology and philosophy are yet to be seen, but are likely to be equally great.

The theological position concerning the nature of a people is that it is a creation of God. It is a creature, and so no-wise a god or god-like being, but God's call makes a non-people into a people. It is not an immortal being, but is subject to the laws of sin, death and the curse. Yet as God's creature it has a commission to fulfil its native genius, to guard and maintain the life entrusted to it. Though it may perish in history, it must do so from an act of God. No generation has the right to sacrifice its people's future existence. Hence national self-preservation is a primary duty; from it arise the obligations to Eugenics, to loyalty to one's community, to the cherishing and improvement of the social inheritance of folk-ways and culture. And all this is subject to the guiding hand of God in history.

Further, although it is true that in Christ there is neither Jew nor Greek, bond nor free, male or female, this does not do away with the difference between races or sexes, and it does not justify a vague cosmopolitanism taking the place of nationhood. Mankind is actual only in peoples, and I live in humanity only so far as I belong to a people and live in it. This does not mean that a people is a law unto itself, but that it recognizes its own gifts and the gifts of others and can be thankful for them both. It is to the honour of a people that it can be grateful to others and can serve them: for instance the people in colonial possessions.¹

The notion of *Volk* is, according to Professor D. J. Behm of Berlin, a Biblical notion. The articulation of mankind into races and peoples is the work of God, who not only

¹ Cf. on the foregoing Dr. Althaus, *op. cit.* pp. 18-23.

called His own people to a special work but used other peoples like the Babylonians and the Persians for His purposes. Yet there was a Chosen People to whom Christ primarily sent His disciples, but who by their rejection of Him ceased to be the Old Testament People of God. Then arose a new Chosen People, the Ecclesia or Church of the New Testament; but this does not imply emancipation from peoplehood to humanity or world-citizenship, from which notions the N. T. lies as far as from the emancipation of women or slaves. Rather it means that ultimately all peoples shall be taken up into the one redeemed community. For God shall dwell with men and 'they shall be his peoples' (Rev. xxi. 3). It makes a great difference to the political existence of a people whether it exist before or after Christ. Before Christ a people can have its political existence based upon pure pious heathenism. After meeting with Christ it has lost its true heathenism, and cannot regain it. Its union with God comes through its union with Christ. For a people living after Christ, the fact of Christianity has become a question of its political existence, since a people cannot live without a true fear of God.

The Church's duty is primarily to the people. She knows herself responsible for the spirit and order of the whole people, since God has made and will maintain it. His dealings with the Israelites show that this race had an incomparable and unrepeatable history, as the people out of whom Christ should come, and that those dealings had important political consequences to them. Yet political history follows its own laws, which are different from those of the Kingdom of God with its interest in the relations of persons with God, and so in questions of sin, grace and judgement. The Church is a super-national (*überevölkerische*) reality, but its work amongst the peoples is that of service, of ministry in their tongues and ways of thought and subject to their customs, constitutions and regulations. The State itself is servant to the life of the people, having, as a special function, to guard with its power that life, by both limiting and securing the interests

of individuals and by holding them together for common action. The range of State action may vary with circumstances but the necessities of the people determine its measure and limits. The State's authority comes from God, according to Lutheranism, and whilst no particular constitution is alone valid, there must be room for a government which has so much power, and so much freedom from the transient will of a majority, that it can feel direct responsibility to God for the life of a people. This implies trust on the part of the people and constantly renewed opportunity for expressing its confidence.

Totalitarianism in a State means therefore the gathering up of the will of a people to maintain its life, by making claims upon all individuals, all spheres and powers of activity to fulfil the task of being a nation. It is thus a recoil from the looseness in these respects of the Liberal State. Truly it may become Absolutism, involving a rigid system and strict regimentation; but a really Totalitarian State is one which calls out the free spirit of wholeness, the sense of responsibility in all individuals to take up the God-given task to be a people.¹

Indeed, there is in the countries with 'older' political formations a strong tendency to the *integration* of the community life, and Christianity is no-wise committed to the upholding of outworn and useless constitutions. Where, however, there is an appeal for the defence of 'Christian democracy', or for a 'common front against the dictators', the Church is being pledged to be the guarantor of a particular political and social structure. There is no true call upon the Church to defend bourgeois Liberalism, and it can be shown that the tendency to a totalitarian People—not a totalitarian State—is implicit in the teachings of Hobbes and Rousseau. The so-called Totalitarian State is only the completion of a development which has been going on for more than a century.²

¹ Cf. on the foregoing about the State, Dr. Althaus : *op. cit.* pp. 27-30.

² Cf. Article by Dr. Wendland of Kiel, *op. cit.* pp. 228-9.

These views are reinforced by historical evidence. Pastor D. G. May, of Cilli in Yugo-Slavia, points out that in Middle, East and North Europe the Reformation Churches became Churches of the people. The Church of the Word became the People's Church; indeed the *Una Sancta Ecclesia* became the Church of the Peoples. Moreover the Church was creative of peoples, notably in East Europe, for instance amongst the Slovenes. In this, Christianity was true to its history, for though it came into existence in a time of the mixing of peoples, this was not its own fault, and it has been the 'mother of nations' in that it has been the mother of Christians. The people have political, social and moral primacy over against other formations (orders) in the community; not indeed always and under all circumstances, but certainly at present, because of its dire need. For the whole unity of life—biological, historical and moral—in which we have our existence and meaning, is threatened. It is threatened on the one hand by Free Masonry with its loosening of all natural, moral, traditional, instinctively social and religious ties, and its yielding to the reverence-lacking intellect. And on the other hand it is attacked by 'national secularism', which springs out of national democracy with its individualism, Nationalism and internationalism. Yet it must be remembered that not only Liberalism and Bolshevism but also the deification of the people may destroy a people. Only the Kingdom of God is supreme.¹

A further support to the general German position is given by the leaders of the German Evangelical Church in East Europe. They point to the effects of Bolshevism as the last results of godlessness. Whilst peoples can exist for long upon the inheritance of religious belief, the ultimate trend of atheism is to their destruction. Now the demand of the Reformation for freedom of conscience meant freedom from errors, not freedom from obligation; rather it required service within the community. The evangelical reformation recog-

¹ *Op. cit.* pp. 80-88.

nized the people as an expression of the creative fulness of the divine will, and consequently later inclined away from the attempt to assimilate peoples into one nation or divide them by international class-warfare. Hence the present leaders above-mentioned call upon evangelical Christendom to join them in opposition to the power of godless Bolshevism, since it is through the quickening of the reverence for God that the inner presuppositions for the true community are laid, which put the good of the whole before the selfishness of individuals. In such an effort they feel themselves strongly bound to their fellow churchmen in Germany, though they do not explain how their end is to be accomplished without political action.¹

The German insistence upon people and race at the present time is fortified, finally, by a study of the recent contributions to the theory of biological inheritance. Whilst many states have to consider these, the new German State believes that the quality as well as the quantity of a population is important, that the future generation's health must be safeguarded equally with that of the present, and that the racial purity of the German people is the State's special task. This teaching goes against the equalitarian theories of the French Revolution; France has become the classical land of depopulation; and the politics of population in France has been untouched by the new biology of inheritance. The new racial hygiene is based upon the discoveries of Galton, Mendel, and their successors. But practical race-politics is based not upon any valuation of the respective races, but upon the endeavour to maintain the individuality of a special race. That such individuality can be lost is shown by the fate of Greece and Rome. And many modern states have by immigration laws shown themselves hostile to race-mixture. Further, there is justification for sterilization of the unfit, for the sake of the coming generations. Personal freedom is not identical with arbitrariness, nor incompatible with discipline. Racial Eugenics alone however will not conserve a race. It

¹ See article 'Antibolschewistische Kundgebung': *op. cit.*

can be aided by culture or hindered by neglect of its powers, and nothing can supply the adequate motive to exertion for the betterment of the race except the metaphysical, except religion.¹

From the foregoing positions we pass to their practical applications. And first, concerning The Church and the churches. The thesis that there is One Church is an act of faith. The oneness of The Church comes from its belief in the one Lord of The Church. 'Ubi Christus, ibi ecclesia'. The profession 'Christ is Lord' though a personal act, is, however, not a private one. It can be made only in the company of believers, with which Christ deals. Similarly, though we are saved by faith alone, this 'alone' includes the means of grace. These facts constitute the unity of the Church. The manifoldness of the churches springs from their variety of gifts and the different peoples to whom they have to minister. The real oppositions between the churches arise from contradictions in their confessions, which theological study may help to remove. But the true unity of the Church arises out of '*spontaneous œcumenicity*' which implies neither one organization nor uniformity of practice but unison of action with regard to the concrete ecclesiastical situation. The churches are committed neither to a clerical-institutional—nor to a democratic-liberal form of government, but are dedicated to the service of *this* community, *this* people, *this* society. The true œcumenicity of the churches lies in their mutual care for souls, in their common concern for the purity and truth of their message, and in their helpfully reciprocal service. In spite of all distinctions they are one because of the common fundamental fact: the acknowledgement that 'Christ is Lord'.²

In a long and complex article Dr. Hans Gerber of Leipzig draws the consequences of the earlier stated positions as

¹ Cf. on this subject the article by Dr. Otmar von Verschur: *op. cit.* pp. 62-75.

² On the above cf. Lic. Eugen Gerstenmaier: *op. cit.* pp. 100-128.

respects international order. That there is a crisis, variously described as chaos, transition or revolution, in that order, is only too patent. It cannot be solved by an appeal to the League of Nations, founded as that is upon the Versailles Treaty; nor by the mutual recognition of the existing states, for there are doubtful cases like Abyssinia and Spain, and there are national minorities unsatisfied; nor by reference to international law, for there is at present no sufficient body of that law, each nation trying to get its own views accepted for such; nor by an invocation of a court of law like that at the Hague, because there is no common measure for the politics of old and young, vigorous and decaying states; nor by an ideal of world peace which is founded not upon justice but upon the accidental will of certain great states, supported perhaps by sanctions. In truth there is lacking in these proposals that first requirement: a common metaphysical basis. The so-called democratic states are in danger of a bourgeois secularism (witness France); the communistic states are aggressively godless; the national socialistic movement has at least restored to the masses a faith (Gläubigkeit) in society. There is no hope in 'Christian Politics', but the Christian believer must work to combat secularism by establishing within the nations a Christian philosophy of life. In this endeavour the lawyer may unite, for his world-view and that of religion may be the same. In any case a common international order must be grounded upon a common metaphysical basis.

Professor Althaus takes up the thorny question of peace and war. It is regarded as a question of theodicy and ethics, comparable to the question 'Why does God permit tempests?' It can no more be settled by *direct* appeal to the Christian commandments of love than can problems about law and the State, with which it is connected. The function of the State is to maintain the life of a people. The State is necessarily power, but the limits of the exercise of power are among the most delicate problems of a statesman. His rule

and measure is the reality of a people, its gifts and its history in relation to other peoples. Politics stands under severe ethical laws, but these are different from those which hold between person and person in society. Might and right are no contradiction; the historically right bears elements of might within itself. Historical questions arise which cannot be settled by agreement, but only by decision. The decision of some greater questions can be effected only in conditions of power. For instance, in the maintenance of its freedom or the fulfilment of its mission, war may be the moral duty of an obedient people. The politics of 'Christian love', 'sacrifice', and 'disarmedness', have no meaning, since it is not a matter of the overcoming of evil, but of the meeting of two peoples in a great historical decision which cannot be moralized. Passive resistance is a necessity, not a virtue, and no more moral than taking part in active strife. Yet the horrors, abominations, lies, cruelties, and in general the destruction of society and civilization involved in modern war, make *peace a concrete political necessity* which Christians should promote above all, by the fostering among the states of the sense of Christian community.

An article by Pastor W. Mann takes up the subject of the social and economic order from the œcumenical standpoint. It is said that the easy contrast between the Lutheran and the Anglo-American Churches as respectively quietistic and activistic is insufficient to define their points of view. Rather the fact is that the German Protestant accepts as self-evident, as others do not, the primacy of Politics over the social and the economic. He recognizes that Capitalism, Fascism, and Communism spring out of certain historical conditions. And he finds no one Christian attitude to these various complex situations. The attempts of churches to meddle with such 'worldly' matters have not been very successful, and their primary concern is with the Kingdom of God. A world of solved social questions would not be a saved world. Yet Christianity is not indifferent

to questions of 'bread' because man cannot live by 'bread' alone. The failure of the Church to deal with the riotous industrialism of the nineteenth century is a standing warning against remoteness from life. It remains to be seen how far a 'Christian sociology' can be wrought out, which will cover even such questions as gold currency and credit systems. It seems to be taken for granted by many socially responsible Christians that poverty can be banished, and maintenance provided for all. This is to forget that standards of life change with time. Still, it would be a great thing if hunger could be banished from the earth. For though the Bible is far from all romanticism about 'creative man', the command still holds to fill the earth and subdue it.

A couple of articles upon education in general and German religious education in particular, together with an account of Social Service in the Evangelical Church, complete the story. They are mostly a recital of facts, but in the first article, by Dr. Schreiner of Rostock, the question is asked (in effect) 'Freedom or Discipline?' The author argues for the latter, at any rate in Middle Europe, as a necessary reaction against Liberalism; as involved in the ties of family, home and community; and as called for by the threats to the existence of the people. Further, education by freedom forgets the fact of sin, to overcome which discipline is required. For this purpose religion must be invoked, which teaches both obedience to God and the hope of the Kingdom of Heaven. This is the office of the Church, which is not merely a super-national community but a super-natural reality; which stands above peoples, races and classes, and yet seeks them out and lives amongst them, in order to realize that end. And in her education by Faith she reconciles both forms of education: by freedom and by discipline. Thus with the idea of a Serving Church closes a book remarkable for its wealth of thought, its consistency of treatment, and its inconclusiveness of argument.

ATKINSON LEE.

NEITHER JEW NOR GREEK

IT was never more true than to-day that we know not what a day may bring forth, and that no one can boast himself of to-morrow. The possibility of some convulsion which shall shake our society to its depths is always before us; and we find ourselves fluctuating, as we talk of it, between the pessimism of 'when' and the critical balance of 'if'. Yet we cannot deny that if there is much to suggest that Satan may be shortly unloosed from the abyss, to work his destructive will for a season on the earth, there are also forces that restrain him and his madness; and just as dangerous as the devil himself are the fatalism and the eclipse of faith in which he has always found his allies. Perhaps therefore the year 1937 will prove memorable for two widely supported and international attempts to understand and to serve the chaotic world in which we are living. The œcumenical gatherings at Oxford and Edinburgh were both of them moments in a long-continued attempt to unite thinkers in many nations and Churches in the conviction that reason is not the slave of the passions, and that the throne of God is not empty. Those who arranged the Conference at Oxford called its members to ask what is the will of God with regard to the nation and the State, and what is the relation of each of these to the Church. The delegates at Edinburgh were invited to consider a question narrower indeed, yet to many Christians more important and fundamental, the nature of divine grace, the function of the Christian ministry, and the significance of the Christian sacraments, in the hope that if the Churches could unite on these high subjects, they might be able to speak in tones to which the distracted nations would listen.

What is the will of God with regard to the nation and the State? What are either of them entitled to expect of me as a Christian man? What is it that I must render to Cæsar, and what to God? The antithesis is familiar enough, and in

Russia and Germany it has become tragic; but Jesus, who first taught us to make it, gave us no directions as to the right method of dealing with it. The result is that we have argued unceasingly as to the obedience which we must offer to worldly authorities and the homage which we must offer to conscience or perhaps to the Church. Such discussions, however unfruitful, might have been not inappropriate through the greater part of the history of Christendom. But the last one hundred and fifty years have in effect transformed them. The French Revolution introduced an idea of nationalism unknown before, even in Shakespearian England. From the days when France stamped her proud foot and swore she would be free, the nation itself, its liberty, its honour, its power, has claimed and in increasing measure has enjoyed the enthusiasm and the devotion of the whole population. Naturally, this process has travelled at different rates in the various countries of Europe and Asia; but the note is as clear in Fichte's Addresses to the German People in 1807 as in Mazzini's fiery calls to Italian faith in the middle of the last century, or in Gandhi's pontifical speeches of yesterday to the millions of India. The idea of the totalitarian or omnipotent State is not a wholly new one. What is new is the clearness with which, since the world-war, it has been stated, and the resources with which it can be enforced. Its demand is not so much for the life and the money of its subjects, as for their enthusiasm, their unwavering faith, their devotion; for a love which will prove the sincerity of its passion by the hate for every nation, or the contempt for every influence, in which it discovers or fears or suspects an opponent or a rival. Nationalism to-day preaches a Jihad, a kind of Holy War; it is training and drilling its subjects into a new sect of Moslems, surrendered and resigned to its sovereign ends.

Yet this language cannot but provoke in the minds of Christians a violent reaction. For neither the Christian creeds nor the Christian sacred writings, nor, one may venture

to add, the Christian spirit, knows anything of this exclusive devotion to the nation; still less, of the hatred of other nations. The Old Testament command to love one's neighbour as oneself is supplemented by Jesus with the command to love one's enemy; though it was a Hebrew proverb that St. Paul was quoting when he told his Roman converts to feed their enemy if he were hungry. Of Jesus, indeed, it is recorded that He confined His earthly ministry almost entirely to the lost sheep of the house of Israel; but only a few months after Pentecost His followers discovered that their new way of life was essentially international or supra-national, and that when men were joined to one another in the fellowship of Christ, distinctions of race, politics, or social status simply did not count. In Christ there was neither Jew nor Greek, freeman nor slave. How could the disciple think of himself as the citizen of a nation when he had been made a member of the body of Christ?

On this point, all Christians are agreed. We all feel the majesty of that conception of unity, whether we think of it as the unity of the Church or as the unity of redeemed mankind. But once we try, so to speak, to put the conception into harness and drive it through the streets of our actual social and political life, we find serious difficulties. What does it mean, this unity in Christ Jesus? That we must not expel Jews from our country, or get rid of undesirable aliens, or even keep them out if they wish to enter? That we must recognize no colour bar, but be ready to admit negroes and Indians and Chinese to our clubs and our drawing-rooms as readily as if they were of our own race and culture? That we should interpose no barriers in the way of what are called mixed marriages? That a black or a yellow man's vote should be as lawful and potent as a white man's? To answer these questions with a courageous Yes does not perhaps seem very difficult here, where any awkward consequences of such permission would be comparatively limited. But we know how peremptory would be the refusal in Germany, in America, in

South Africa, in India, and even in a good many hotels and societies in this country.

Yet the heart of the matter lies deeper. Does the Christian allegiance demand that we should forget that we are Jews or Greeks, Englishmen or Germans or negroes? What of our own national traditions and loyalties? Are they to be regarded as divisive and un-Christian? What of the conviction that 'we must be free or perish, who speak the tongue that Shakespeare spoke, the faith and morals hold that Milton held'? Is all thought of a national destiny or a national contribution to the well-being of the world to be thrown aside as imperialistic or a mere piece of jingoism? Or, on the other hand, does the principle that in Christ there is neither Jew nor Greek, slave nor free, mean that the categories of slavery and freedom, serfdom and economic advantage or 'pull', have no interest for the Christian; that as Christian believers we must accept slavery for others, and even if need be for ourselves, and that we, as the citizens of a better kingdom, a colony of heaven, must stand coldly or contemptuously aside from the struggles of a Shaftesbury or a Lincoln, a Cromwell or a Mussolini?

To these questions, no answer from the scriptures is forthcoming. Otherwise, we should hardly have remained so long in doubt. The truth is that the universe of the New Testament is not ours. All our political terms, as we find them in the New Testament, or as they were used by the contemporaries of St. Paul or St. John, have a meaning quite different from that which we give them. For instance, the term 'Church' suggests a dozen different meanings to the theologian, the ecclesiastic, the historian; but none of these meanings can be found in the New Testament writings. Similarly, when we turn to the political scene; the political world known to our Lord and St. Paul is one with Nineveh and the Moghul Empire of Medieval India. In a political and even a social sense, there was no more Greek or African or Spanish or Italian. Indeed, Celt and Semite alike were eager to forget

that they had been anything but Romans, just as the immigrant into the United States a century ago tried to forget that he had ever been anything else than an American. Hence, also, it was a world in which war, as we generally think of war, was unknown. There had, indeed, been wars in plenty until Augustus, a generation before Jesus was born, had imposed the *Pax Romana* on the world; and Roman legions were still needed to watch the forests and deserts on the distant frontiers of the empire. But for the best part of the last two centuries of the old era, the only wars that made men tremble were civil wars, and in our Lord's time, save for an insurrection here or there, armed conflict within the world of the Roman Empire was no more feared than armed conflict within the empire of George VI. There were no minorities, racial or religious, hating one another and writhing under State oppression. The only quarter where aggression or national pride or racial consciousness (so familiar to us all to-day) retained any vigour was Judaism, the very centre from which the New Testament doctrine of universal toleration and brotherhood was to proceed.

It is not surprising therefore that those who have turned to the New Testament for authoritative guidance on these questions have had difficulty in extracting it. New Testament quotations can no more dictate our conduct as citizens to-day than our interpretation of our Saviour's words about divorce can be transferred to our modern statute books. We must go deeper. We must consider what the spirit was that shaped these well-known and majestic sentences, before we can tell how it would blow over the landscape of our own world.

Ours is a world of contending and restless nations. But the nation as we know it is a late-comer on the stage of the world's history. Within the Roman Empire, as we have just been considering it, grew up the institution known as the Catholic Church; and when the Empire gradually broke down in the fifth century after Christ, the Western world saw on the one side the Church, the same in the North and the South,

in city and hamlet, with the same laws and language, the same discipline, the same officials and the same universally acknowledged head; on the other, a welter of loose tribal aggregations, slowly coming under the fascination of the tradition of the Church. Slowly, with the help of the Church, they allowed themselves to be welded into a political unity, and empire and Pope stood together, though always uneasily, for one State beneath the rule of the vicegerents, spiritual and temporal, of God Himself. But the equilibrium was unstable. It was bound to be. The national groups, though fused, were never completely united. The Popes themselves feared the empire which they had created, as Catholic in its claims as their own Church; and when the Reformation broke out, it destroyed both the empire and the Church; and it left Europe and the world with independent and rival communities, political and religious.

The latter were self-conscious from the first; but, as we have noticed, the nation in the modern sense was not really born till the outbreak of the French Revolution. This period also saw the birth of liberalism; and the relations of the two are full of interest and indeed of paradox. Liberalism stood for emancipation from custom, convention, authority, alike in the realms of politics, of trade, and of the intellect. Rising simultaneously with the English Evangelical Movement, it broke the *ancien régime* in France, it instituted a score of political and social reforms in England, it shook the ageing governments on the continent of Europe; it was the inspiration of the new freedom in Germany, in Italy, in Greece, in Hungary. But its very success was its failure. The passing of the old gods had left the place open for new ones. Once it was the enthusiasm for *laissez faire, la carrière ouverte aux talents*, a free Church in a free State, the greatest happiness of the greatest number, everyone to count for one and no one for more than one. Now, through the revenges of time, these very watchwords have produced a State in which all the functions of every class and every individual are to be

organized under the despotic control of the 'Leader'. From Adam Smith we pass to Ricardo; from Ricardo to Karl Marx; from Marx to Lenin. To the rival Totalitarian State of National Socialist Germany, all that Communism stands for is supposed to be anathema. Yet the claims of the State on the individual and the sanctions which it employs are the same under both governments, and the Nordic man of Germany is even more an object of passionate faith than the communist man of Russia.

What then is the Christian verdict on all this? What is the Christian view of the State? We might almost say that there cannot be one, since the State as such does not exist. There are only different States. What is there in common between the government of Tiberius, the kingdom of Alfred, the Cromwellian Protectorate, the Italy of Mussolini, and the Republic of the United States, to say nothing of the rule of a Khama or a Lobengula or a Franco? To identify the modern State with the Cæsar of our Saviour's time is unmeaning; first, because we do not know what our Saviour understood by Cæsar, and secondly because the modern State is not one but a score, and each of them the instrument alike of good and of evil.

If then we cannot lay down general rules on the score of scriptural teaching as to the conduct of the Christian to the State, or the verdict he is justified in pronouncing on it, is any intelligible attitude left? Why, yes, it will be answered. The Kingdom of God is not of this world. To the Christian, the State will be a matter of indifference. He may be thankful if it leaves him alone; still more thankful, if it secures to him what he needs in order to do his proper work. He will pay it the outward respect and honour of obeying its commands, so far as they do not interfere with his conscience; but he has no responsibility for it, and no time for its purposes and interests. Only if it interferes with his worship of God and all that this worship may involve will he resist; and then he must resist to the death. 'We owe it to obey God rather than men.'

How can a Christian do anything else? Once he identifies himself with the State or (what is the same thing in modern political life) with a party or a group, he is caught in a clinging network of evil. There can be no Jew or Greek for him, because he has cut himself free from the only world in which Jew and Greek, as such, have any existence.

Such is the attitude implied by much of the New Testament and many of the early fathers. It led men to the desert and the monastic cell. It has influenced the whole relation of German Lutheranism to public life. It is at the bottom of the resistance of the Confessional Church in Germany to-day. It has inspired many of the Protestant sects, including, at different periods, our own Methodism; and it has roused many eager souls who call themselves pacifists to declare that they will have nothing to do with a State that is guilty of the sin of declaring and waging war, even though for other sins of which the State may be guilty the like drastic treatment may not seem necessary.

Such an attitude is perfectly intelligible. It does not depend on any abstract condemnation of the State. It simply holds that all political activity, in any State whatever, is for the Christian beside the mark; an interference alike with his duty to Christ his Master and to the Church of which he is a member. If he thinks of the former, he has but to save his soul or the souls of other people; if of the latter, it is the preaching of the word and the administration of the sacraments alone that matter. Neither duty can find room for the recognition of race or blood, or for the service of any human organization. Jew and Greek, slave and free, have ceased to exist.

Yet, this cutting of the knot, for such it is, is very far from being satisfactory; and this, in the main, for three reasons. First, if we grant that as Christians we are sent to individuals and not to men and women as members of some State or nation, the lost sheep of our own house or of others, yet the individual cannot be separated from his society.

He is what society has made him. For his very sins, the sinful world in which he lives is at least in part responsible. Moreover, we cannot separate a man's spiritual from his social and temporal well-being. No Christian can cut himself off from responsibility for social amelioration. How different might have been the condition of the Church in Germany or Russia or even here if this truth had been more clearly envisaged. But this involves citizenship and the duties and conflicts of public life; and though it may be as difficult to imagine Jesus the leader of a party in a Town Council as to imagine Him a policeman or a scavenger, who are His followers that they should be too squeamish or delicate to be the friends of publicans and sinners? We are not to flee from the world, but to overcome it.

Secondly, if the individual cannot be regarded apart from his society, still less can one society, especially in this modern world, be regarded apart from others. We may deplore the fact that the nations live as separated units; but Communism, which professes to aim at a classless and a nationless world, seems as far from accomplishing this end as the National Socialism which detests both. Whatever our Christian ideals and convictions, we live in a world of sundered and rival nationalities; the rivalries seem to grow deeper with every year. To ignore them would be the veriest folly. Our only hope of justice or truth or good-will or peace is to recognize them and make the attempt of Wordsworth's 'Happy Warrior' who

Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives.

The only tolerable rule of statesmanship is to adjust the interests of one's own country to that of others, and to remember that the greatest of all interests is justice, if indeed justice in this topsy-turvy world can be found and known.

Thirdly, nationality, on any showing, is very far from being the source of evil alone. The nation stands for law, order, the

defence of the weak against the strong, the restraint of wickedness and vice, the maintenance of institutions and the preservation of what we to-day call the values of life. This it has accomplished, however imperfectly, under the worst tyrannies of the past, as it is accomplishing it to-day in Russia and Italy, in India and Norway. Moreover, the nation exists as a source of blessing, not only for its own children, but for other nations. What would the world to-day have been without the Greek and the Jew? In spite of Juvenal, and of Streicher, both Greek and Jew have given far more to the world's welfare than anyone could accuse them of taking away. There is not a nation from whom we have not received. A world robbed of nationality, of the gifts, traditions and contributions of the several nations, would be indeed a sorry world to live in. If God is the source of all good gifts, He may well be expecting till men shall bring the glory and honour of the nations into the heavenly Jerusalem.

I must think out my relation to society for myself. I am not a machine, or a slave. I can and therefore I must decide my attitude to my nation and my State. To do this, I must begin with the fact that human history is dominated by ideas. All history, indeed, is the history of individuals organized into groups; sometimes these groups are arranged like concentric circles; sometimes they overlap so bewilderingly that the same individual may find himself in several rival and hostile groups. The composition and interaction of these groups depend on what is held by their members to be of value. All action, separate or collective, aims at attaining what is regarded as worth while, that is, as of some value, real or supposed. The formation and persistence of a group or society follow on the common recognition or possession of some value. Every group exists, either to obtain some value or to avoid and prevent its loss. This is true even of such an elementary group as the family. It holds good alike of a cricket club, a church, a labour organization, a political party, a

scientific association, or an empire. The value may be the cultivation of the fruits of the earth, the control of trade routes, the defence of national honour, or the power to think and act and worship in a certain manner. The issue of peace or conflict depends on the extent to which these clashing aims can be adjusted or modified or harmonized. The student of history knows that there has been, as a matter of fact, far more of adjustment than of open war in every age. Otherwise, history would long since have come to an end.

Now, what is the essential Christian value, the value that binds men together in the Christian society? The supreme Christian value is man's reconciliation to God through Christ. There can be no higher good than this. The Christian has been delivered from the bondage of fear, hate, self-will, greed, lust—all that we mean by sin, or alienation from God. He lives in the peace born of the knowledge that God is to him not a tyrant or a foe or a judge but a father; a peace which is inseparable from the desire to communicate it to others.

Now it is obvious that a society founded on this value must be different from all other groups, because the value itself is unique. Nor has it anything in common with those values which are bound up with particular traditions or races or possessions. It is free from anything that is open to exploitation or expropriation. It knows nothing of what is mine, or ours, as opposed to yours, either material or spiritual. To think of obtaining it by conflict is to destroy it. In this sense, there can be, in Christ, neither Jew nor Greek. The value is universal. It is ours, not because we are Anglo-Saxon or Nordic or Orthodox or civilized, but because we are human beings created in the image of God for His holy will. To the Christian, then, membership in all other groups will be secondary. They may form and re-form around him. The one thing that he can never surrender, and for which he would let all else be lost, is that which he must share with all mankind.

Does this, however, mean that all other groups and societies will mean nothing to him? By no means. He is a

member of a family, of a local community, an economic group, a political unit. Life would be impossible for him without interaction with all these groups; and unless he is going to regard God as having nothing to do with the laws of human life, he will have to take such interaction as God's will. Nor can he reach the universal save through the particular. By the smaller associations the larger are made possible. The landless, stateless, homeless man is not a citizen of the world; he is not a citizen at all.

In themselves, indeed, the values of the lesser groups can never be satisfactory. All the lesser groups, or orders, as Emil Brunner calls them, involve, as he says, the nature of sin. Judah strives against Israel, and Israel against Judah. My loyalty as a Capulet forces me to fight every Montague I meet. But the group is redeemed from sin, bereft of its bad influence, when it is seen against the background of humanity and God; when it possesses the essentially Christian value of the sonship of man to God—of that 'one thing' which was the burden of the Saviour's prayer in the Upper Room. And if this is the supreme value, no other will be attained if it is forgotten. The Churches will never be united till they are fused by the passion for the redemption and deliverance of mankind. The temple of international peace will never be built till we begin to conceive of employing the gifts and possessions of each nation for the benefit of all.

If there is one lesson that emerges from the work of Oxford and Edinburgh, it is this. And who shall say it is impracticable? The victory over the world is not promised to ingenious codes or formulations, but to our faith. Behind this faith, this supreme conviction, is the power and majesty of God Himself. Let it once be grasped, firmly and determinedly, by the Christian man and the Christian society, and the mode of its application, in the hundred ways in which it is called for, will become clear. If the heart is right, the brain will not falter. What shall separate humanity from the love of Him who died for it?

To consecrate oneself, to offer oneself for that high end—this is the important, the essential thing. Peace does not result from dilating on the horrors of war. Redemption does not come from deploring the ravages of sin. The movements that sweep over a nation, a continent, have their birth in some little but devoted group. The renewal must begin in the heart of the consecrated individual. Circumstances change; ideologies rise and fall. But the ancient sacrifice still stands. Give yourself, or you give nothing. Embody that gift in some definite act of reconciliation, here and now, or the impulse that begets and upholds it will fade away. We forget this; hence our weakness. But that is where we ought to be strong; where our Churches might be terrible as an army with banners. We cannot guess the last step. But we can take the first; to see all men, neighbours, rivals, foreigners, men whom we would like to trust, or are driven to fear, backward races, or our own selves, in Christ, the redeemer, the head, of all mankind.

W. F. LOFTHOUSE.

MARGINAL COMMENTS

I HAVE often thought that a very interesting volume might be written on Marginal Comments. Were one to do no more than collect those pencilled remarks which one so constantly sees in circulating library books, the result would be impressive. It matters little who the writers actually are; they enliven the page which fastidious people may think they deface. Books themselves are not infrequently dull; but the dullest passages take on a certain brightness as we notice how they have struck others before us. Even when, as has happened in my experience, the note has been simply 'This is very wearisome', the paragraph has become less wearisome to me by the realization that someone else has found it so. As I toil through the tedious sentences, I feel like those 'silly beggars' of whom Richard speaks, 'who, sitting in the stocks, refuge their shame, that many have, and others must, sit there'—lines to which, by the way, I have found a note attached, to the effect that they illustrate the grammatical error of false ellipsis; after *have* ought to come the past participle *sat*. If I cannot enjoy my pains, I can at any rate, like the unhappy King, find some sort of consolation in reflecting that I am not alone in my misery.

There is, also, real instruction in these pencilled marks. They throw light on human nature. You can often form a good idea as to the mental and moral make-up of these commentators. One of my early memories is of a schoolmate to whom I lent a copy of Euclid. It came back to me with a series of headlines. On the first page was 'Look at p. 300'. I turned thither, and found 'Look at p. 21'. On p. 21 was another injunction to inspect 'p. 202': and so on, until, like the travellers on Johnson's rough road, which,

returning in a round,

Mocked their enchanted steps, for all was fairy ground,

I was referred to 'p. 1' once more. From this exercise I

gained some idea as to my friend's character. He was imitative, for the trick was an old one; and he was mischievous. Since then I have often set myself to form conjectures as to the dispositions of more mature marginal annotators, by pondering over the things which arouse their contempt, their admiration, or their fury. Among these unknown writers I have detected the pedantic, the morose, the naïve, the savage, the cynical. In one story I read, the hero was said to have been born on the twenty-ninth of February 1800. The frenzied tremulousness of the writing in the side-note, 'There was no Leap-Year in 1800', with the three exclamation marks which followed, revealed to me a personality not merely accurate itself, but hating, perhaps too violently, inaccuracy in others: and I have formed in my mind quite a variety-show of men of all dispositions by thus reading characters in brief phrases. I know these people as expert chirographists know men from studying their palms. Nor am I alone in this. Macaulay tells us how he found on the margins of certain novels terse critiques such as 'I don't like Sir Reginald Malcolm at all', or, 'I think Pelham a sad dandy'; and it is clear that from these he constructed an intellectual judgement of the writers; for in one of his Essays he insinuated that his enemy Croker was about of the same mental calibre as these marginalators. The notes in Croker's *Boswell*, he said very unfairly, often reminded him of these pencilled lucubrations. That is, to put it the other way, he thought these pencillers as bad as Croker.

And Macaulay was himself an indefatigable penciller. Has not a selection from his marginal notes, of extraordinary interest, been published, and would not his library of perhaps ten thousand volumes, if put on the market, be doubled in value because of these—often half-illegible—additions? We know his character fairly well from other sources, but we know him still better from these.¹ I like to read his dia-

¹ Recently large selections from his pencilled notes to Lucretius have been published, enthusiastic in their admiration, violent in their contempt.

logues with Miss Seward, and his gentle corrections of her French and Latin—gentle, for as we know, he could never bear to be severe on women. Or his translations of her English—‘She has commenced Babylonian—that is, she has taken a house in London’. I like also his concise summing-up of the correspondence between Warburton and Hurd, ‘Bully to sneak’. This may be a little hard on the two prelates, but it exemplifies Macaulay’s slightly unpsychological habit of dividing men decisively into sheep and goats; whereas most of us are mongrels of the two. Again, for a different reason, I should like to see that copy of Livy which he marked while in India with a view to writing his *Lays of Ancient Rome*: here one would find the germ of many a sounding line. Read these notes, and hundreds of others, and you will know Macaulay, his tastes, his hatreds and his affections, better than you did before.

An even greater man than Macaulay was, like him, a utilizer of the margin, and has lent it a value which has extended over the rest of the book. We have some of these books: his Aratus, his Euripides, and his Pindar; and here again the annotations are sign-posts to the annotator. According to Mark Pattison, they illustrate the ‘industrious and *select*’ character of the reading by which Milton prepared himself for the work of his life. They are not the notes of a professional scholar like Casaubon or Salmasius; they are rather those of a man to whom scholarship was the hand-maid of poetry: and this, while it is just what we should have expected, enlarges our knowledge of Milton.

Coleridge, as one could have prophesied even in his school-days, is another of these distinguished scrawlers. He used to borrow books by the dozen, and—when he returned them at all—returned them enhanced in worth, if not in the owners’ eyes yet in ours, by the analecta which he scattered on the margins; and these are very illuminating not merely as appreciations of the books but as revelations of Coleridge’s own mind and heart. I have myself suffered like Coleridge’s

friends; for many a volume which I have lent has come back to me with manuscript additions—not however always such as to increase the sale-value.

Keats, like an honest man, interlined his own books; and the interlineations in his copy of Shakespeare, which Dr. Caroline Spurgeon has preserved for us, have enabled us at once to read *Endymion* with new eyes and to think new thoughts about Keats himself. It was also in an unborrowed pocket copy of Thomson's *Castle of Indolence* that Wordsworth wrote a famous set of Spenserian stanzas, from which the keen sighted reader may learn much. Does that copy still exist, and if so, at what price do bibliophiles rate it?

Another borrower is Gray, almost every verse of whom contains a phrase from an earlier poet: and out of four volumes of Gray's works two are collections of his notes on previous writers, showing how this indefatigable student, 'the most learned man in Europe', read and marked what he read. No one can understand even the *Elegy* properly unless he takes a glance at these notes.

After the *Letters of Phalaris* it might seem impossible that one's admiration of Bentley's scholarship could be increased; but the miracle was accomplished when his marginal notes on Pindar, Aristophanes, and others were collected and published. In these he often anticipated Porson and the great Germans of the nineteenth century; men had wondered before, but they wondered still more afterwards. I sometimes think that it was from a lurking sense of the fascination of the margin that so many conjectures and criticisms, by men like Madvig or Cobet, have been issued under the title *Marginalia*: as if, by the choice of that term they wished to exert a charm which 'Corrigenda', 'Commentaries', or the like could never give.

In a more sombre sphere the marginal observations of Swift are still more illuminating and suggestive. One may have fancied that one knew by heart his national prejudices, his loves and hates, his misanthropy and savage irony; but

when one reads those short and bitter notes on Burnet, with their *sæva indignatio* obviously lacerating his heart, with their frenzied anti-Scotticism, or with their furious 'Liar' whenever Burnet makes a statement, perhaps true enough, which the Dean does not like, and the ferocity everywhere, one has to confess, even with the fourth Voyage of Gulliver in mind, that there were depths in Swift one had not previously fathomed.

But Swift, inasmuch as Burnet was dead, did not send these animadversions to the Bishop. There are cases in which this has actually been done; and once, at least, the results were disastrous. Everyone has heard of the burning of Servetus, the great blot upon the fame of Calvin. There was a natural antagonism between the two men; but it was fanned into a too literal flame when Servetus, with amazing simplicity, sent to Calvin a copy of the great Reformer's own *Christian Institutes*, with the passages which Servetus considered erroneous marked and contradicted in the margin. This was something which the arrogant and despotic ruler of Geneva could never forgive. He put the work, thus 'defiled with abuse', away in his desk, but never forgot it. He waited, with unforgiving patience, whole years for his opportunity. Hearing that the heresiarch was thinking of coming to Geneva, he said, 'If he comes, he will never leave it alive'. Servetus came; and did not leave it. He was arrested, and Calvin pursued him with cold and tenacious malignity, until, after months of imprisonment, he was burnt with horrible cruelty, along with his heretical manuscripts. The marginalia had been his ruin. At the same time, they have meant his immortality of fame; for while the world lasts the name of Michael Servetus will never be forgotten, as that of the first Protestant martyred by a fellow Protestant.

The fate of notes, indeed, has often been remarkable. In the days before printing, they were often mistaken by copyists for integral parts of the text, and assumed the character which we generally distinguish by the word 'gloss'. Thus,

for example, a scribe, copying the Gospel of Mark, would find in the margin an addition from Matthew, inserted by some owner of the book. He would think it a filling up of an omission, and would put it in the text. It is safe to say that there are hundreds of such 'glosses' in the manuscripts of the New Testament, which it has taken scholars much trouble to eliminate. Or, as has sometimes happened, a man reading a poem has marked at the side a parallel passage from another poet; this, in a later copy, appears as part of the original, and leads us to imagine that the writer has repeated himself. Explanations of strange words, thus mistaken, often give us pleonasms in the text; corrections make the author self-contradictory; marks of agreement seem to show him as boastful; and again and again a terse writer becomes, through no fault of his own, long winded, or a clear one, for the moment, unintelligible. And this, in process of time, leads to a paradoxical result; for a very large fraction of the work of commentators on Scripture or the classics consists in discussions on the likelihood or unlikelihood that certain phrases are or are not, glossatorial additions. Thus the very diminution of notes has caused their multiplication.

Nor must I omit what I regard as the most important use to which the margin has ever been put. When the 'Massoretes' drew up their authoritative text of the Old Testament, not only did they add the vowel-points, and thus make it intelligible, but they also set in the margin alternative readings, explanations, and hints to the 'lector' for his guidance in the public service. Sometimes they would write, 'The above is *Cethibh*, what is written, but here is *Keri*, what is to be read'. If, for instance, the sacred author had used a word too plain for the audience, they would bid the lector substitute another which could not offend the most delicate ears; or if a word had obviously been written in mistake, they would give the correct one: nay, if the word was strange but right, they would warn the reader *not* to alter it. The immense value of these marginalia may be realized, though feebly, by

anyone who will study our own version, with its remarks, 'Another reading is', and the like. As every student of English literature knows, these commentators provided Milton with a telling illustration in the *Areopagitica*: 'Ask a Talmudest what ails the modesty of his marginall Keri, that *Moses* and all the Prophets cannot persuade him to pronounce the textuall Chetib.'

Some examples of this sort of thing have I think not been detected. When I was young, there was one phrase I often heard in Prayer-meetings which puzzled me: 'Art thou not the Holy One, that inhabitest the praises of Israel?' This is from the Twenty-Second Psalm, and what it means as it stands is, I think the reader will confess, obscure. But supposing you take it as a note: 'This part of the Psalm is a eulogy of the Hebrew race': then it becomes plain. There is another note, on which I have heard sermons. Psalm lxxxvii ends with 'As well the singers as the players on instruments shall be there; all my springs are in thee'. I never could see what this meant, until a musician, to whom I talked about it, said 'Clear enough. Full choir and orchestra, Tune, All my springs are in thee'. Look up Esther ii. 19: and you will see 'When the maidens were gathered together the second time'. This is the *first* time, and repeats what has been said earlier in the book: naturally therefore it has greatly puzzled commentators. But imagine it is a note, meaning '*Said* a second time; heard that before'; and it becomes quite plain; for when you look back, you will see that the historian *has* said it before.

The Revisers of 1881 understood that their work required marginal assistance. What would it be without 'Many ancient authorities read' or 'The Hebrew is obscure'? I personally knew some of these scholars, who complained that their translations had all, by the votes of a perverse majority, been thrust, though obviously right, into the margin. They need not have objected; for, if what I have been saying is of any value, the margin is often worth more than the text. Who would not rather be on the margin of a pond than in it?

But to leave this kind of annotation, hostile or friendly, useful or useless, for a moment alone, let us consider that which the author himself, for good reasons or bad, appends to his work. This, it is hardly too much to say, marks off modern literature from ancient, and gives the writer of to-day an almost unfair advantage. Into the foot of the page he may crowd the saving clauses, the qualifications, the defences against misunderstanding, and in general the parenthetic clauses, which, if he had only the text in which to stow them, would clog his style and tire the reader. That I am not exaggerating can be seen at once if we look on the question in its negative aspect, and mark what a terrible vacuum is left when there are none of these accessories. We are as greatly at a loss as when, in a picture-gallery, we suddenly come upon a room whose walls are bare. A book without notes is, to vary the metaphor, but half-dressed: and the public, the true arbiter of literary taste, feels as I do. Byron was right when, in the *Vision of Judgment*, he represented Southey as unwilling to produce even a *Life of Satan* without 'notes and preface, all that most allures the pious purchaser'; and certainly, if we glance at Southey's poems, we shall admit that to the Laureate notes were in actual fact an essential part of the work, and that he expected them to increase its sale. But ancient epics, unlike 'Thalaba' and the 'Curse of Kehama', had no notes; and we feel the lack the moment we open the 'Iliad'. In *this* respect, if in no other, Homer is assuredly inferior to Southey; he never tells us his authority for an episode, nor, when he ventures on an audacity in metre, does he defend himself by adducing earlier examples of the licence. For a similar reason, and to the same extent, the 'Odyssey' compares unfavourably with 'Lalla Rookh'. Moore is able, and quite willing, to tell us whence he derived this item of Mohammedan lore or that, where you can find an account of the Fountain of Youth, or in what work is a description of the Paradise outside whose gate the Peri stood disconsolate. So too—though

these unluckily are not strictly marginalia—the notes of Scott to ‘Marmion’ or the ‘Lady of the Lake’ lend a brighter tone to the Harp of the North. What would not one give if Homer had been able to say, ‘The details about the kidnapping of Eumaeus I owe to So-and-So, a Phœnician captain of my acquaintance’, or, ‘My Lycian friend Outis told me the story of Bellerophon and the Chimaera; and his father once fell in with the hero when wandering on the Aleian Plain’?

This defect in an otherwise almost faultless writer has evidently been strongly felt by modern scholars, who, in re-issuing Homer for our benefit, almost invariably take care to furnish him with that *apparatus criticus* which the misfortune of his early date prevented him from supplying himself. They feel, as St. Paul is said to have felt with regard to Virgil, that they could have made him a Christian had they known him:

Quem te, (inquit) reddidissem,
Si te vivum invenissem,
Poetarum maxime;

and, being unable to catch Homer alive, they have tried to improve him when dead. And here, for once, schoolboys agree with scholars: they certainly prefer Homer with foot-notes to Homer without.

If you read other great ancient writers, you detect the same lack. The want of a margin forced them to thrust their digressions and parentheses into the main text, often to the detriment of order and balance. Thus, as has often been pointed out, a chance reference to Peisistratus led Thucydides to devote several paragraphs to an account of that tyrant’s family history—and where? In the middle of the story of the Sicilian Expedition—which is as if, in a history of the Great War, we were suddenly plunged into a narrative of George III’s troubles with his sons. Scores of readers have been staggered by this; but the explanation is simple. Thucydides, had he lived to-day, would have given us an

asterisk, referring us to the bottom of the page; and we should have read the interruption *as* an interruption, and resumed the reading of the proper narrative with due pleasure. Similarly, some of those long parentheses in St. Paul's Epistles would, had the means been available, have been put in a lowly, but more suitable position. And possibly, had 'insets' been then known, a running analysis of those difficult writings would have been provided. As it is, we feel, as we peruse such works, at every turn, the want of these mechanical aids. Compare, for example, the unannotated 'Hymn to Aphrodite' with the 'Ancient Mariner', in which the 'insets' are far from the least attractive part of the poem. Or think how vastly even the *Pilgrim's Progress* is improved by the little guide-posts which Bunyan sets at the side: his 'The Fiend Appears' when Apollyon is coming on, or his medical observations when Christiana's children have their infantile ailments, explained in the margin as 'Gripes of Conscience'. Few people know their Bibles so well as not to be repeatedly grateful for the Scriptural references which Bunyan gives when he is quoting an Epistle or alluding to a Proverb: and you can form a good idea of the whole book by skimming down the sides and reading 'It is not enough to be Pliable', 'Despair like an Iron Cage', 'Sins are all Lords and great ones', 'Strong Christians may lead Weak Ones out of the Way', 'Death is not welcome to Nature, though by it we pass out of this World into Glory'. Nor are we disappointed when, seeing a 'Mark This!' at the side, we pay special attention to the accompanying text.

Very different, but equally interesting, are Gibbon's notes to the 'Decline and Fall'. Some of us may remember Dr. Johnson's saying, that the best thing about Cowley's Pindaric Odes is the learning of the notes which Cowley added to them. This is unfair to Cowley: but the same thing has been said with some plausibility of Gibbon. *His* notes are often fascinating. It is true that the fascination is sometimes dubious; for who does not know how, in sly Sterne-like

fashion, he concealed and yet revealed certain queer things 'in the decent obscurity of a learned language'? But apart from these eccentricities, there is no question that without the notes one of the greatest of books would have been less great; and he who, in reading Gibbon, neglects the small print forfeits a vast amount of intellectual pleasure. And here be it observed that in a way this pleasure is due to an after-thought. At first, Gibbon printed his notes by themselves, apart from the text, and not till later did he set them in their proper place. Here he was wiser than those more recent writers who have followed the plan which he rejected; for notes at the end of a chapter, and, still worse, at the end of the book, tend to be forgotten altogether, or, if read at all, are usually read continuously. They thus, being torn from their context, lose half their spice. Every note should be taken as what it is—a comment on a particular statement, a warning against mistake, a reference to authority, or an idea suggested to the writer by what he has *just* been saying. I will give but one instance out of hundreds I could choose. Speaking of the sack of Rome by Alaric, Gibbon is led to reflect how the Goths must have appreciated the contrast between the bleak and barren hills of their native land, or the frozen banks of the Elbe, and the genial warmth of the Italian sun. His mind then passes on to recall how the same thought had occurred to a poet before him; and—as the text will hardly bear the quotation—he gives it us at the foot of the page:

With grim delight the brood of winter view
A brighter day, and skies of azure hue.

This is from Gray's 'Alliance of Education and Government'; and Gibbon adds, 'Instead of compiling tables of chronology and natural history, why did not Mr. Gray apply the powers of his genius to finish the philosophic poem, of which he has left such an exquisite specimen?' Who would sacrifice a note like this? It reveals Gibbon as the *enjoyer* of literature, and gives us an insight into sides of his character which his

austere History, and even his delightful Autobiography, would hardly have led us to suspect: and at the same time it is an example of contemporary and competent criticism of Gray, which helps to explain why that remarkable poet at once attracted and tantalized the classicist taste of his time. After it, you can read Johnson on Gray with fuller understanding.

Not only, then, is an author often his best commentator, but he draws his own portrait for us. If I may be allowed once more to refer to Macaulay, we may mark how he puts much of himself into his notes: he will turn aside to quote a favourite passage from Aristophanes, adding, 'the verses are excellent', he will refute an adversary with a touch of that impatience under contradiction which is one of his weaknesses, or he will give us a verse or two from a popular ballad—a kind of literature of which he was as fond as Walter Scott. But the most pleasing of all his notes, I think, is the one in his sixth chapter, in which, having occasion to speak of the Irish chiefs, he adds, 'Miss Edgeworth's King Corny belongs to a later and much more civilized generation; but whoever has studied that admirable portrait can form some notion of what King Corny's great-grandfather must have been'. Here we have, in two lines, a hint of the pleasure which, during forty years, he had taken in those Irish stories; and we hardly need to be told that he was deeply gratified when he heard that Miss Edgeworth had read the note with 'self-satisfaction, vanity, pride, surprise'. We knew already that Macaulay thought very highly of her writings: but, when his opinion peeps out in this manner, we see still more clearly that it had become part and parcel of himself. It is with an allied but different feeling that we scan the notes—alas, not always at the bottom of the page—of an Acton. These not only show us the enormous width and depth of his reading, but, by an anecdote here and there, almost unintentionally betray that he was also a man of the world, an Odysseus who had seen the cities and known the minds of many living men.

But notes have often been *deliberately* used for quite other purposes, for propaganda, for stealthy insinuations, for neat and unobtrusive libel, or generally for what can best be called 'letting off steam'. Sometimes the motives are noble and lofty, though perhaps mistaken; sometimes despicable, sometimes, as is natural in human beings, a mixture of the high and the low. A few examples of some of these classes may perhaps be worth adducing.

The Geneva Bible was the favourite of our Puritan ancestors, and the *bête noire* of the Catholics, who endeavoured to counteract its influence by issuing their own version. They disliked much in the actual translation; but probably the chief cause of their antagonism was its headlines, with their running commentary which gave a Calvinistic interpretation of the sacred text. Something of this feeling was shared by the High Anglicans, who were Arminian in sentiment, and who were largely represented on the revising committee of King James's reign; and one of the reasons why the Authorised Version, when it first appeared, met with some hostility from the Puritans was the fact that, though it admitted headlines, they had a different tendency. Those who open the Geneva Bible, as most do, to find that Adam and Eve made themselves 'breeches' instead of 'aprons', will be edified if they glance along the tops of its pages, and note how St. Paul's words about the potter and the clay are emphasized in a deterministic sense. But the Authorised Version itself is also tendentious; for its interpretations of the Song of Solomon as an allegory of Christ and the Church, its declaration that 'Moses is thought to have wrote the Book of Job whilst among the Midianites', or its chronology derived from Archbishop Ussher, settling the Creation at 4004 B.C. and Esther at *circ.* 510, would scarcely meet with universal approval from modern scholars. Yet even now I have heard people say that they do not like editions of the Authorised Version, though cheaper, without these excrescences, and that the Revisers not only have spoilt the old rhythms but

have maliciously deprived us of the 'old familiar juice' of the annotations.

Much worse than these explanatory notes are forgeries. When, in 1852, John Payne Collier announced that in the 'Perkins Folio' a copy of the 1632 edition of Shakespeare, which he had purchased for thirty shillings, he had discovered a number of valuable seventeenth-century manuscript corrections of the text, he set a very pretty quarrel going, which lasted for seven years, when it was proved that the 'seventeenth-century hand' was Collier's own. This was but a fraction of Collier's mischievous work, which has been the plague of subsequent explorers, and which includes accounts of performances of Othello and Hamlet, lists of shareholders in theatres, letters from the Earl of Southampton, and innumerable references to Shakespeare, Burbage, and Alleyn. There have been many forgers, but few so audacious or tireless as Collier.

An even greater Shakespearean scholar—indeed one of the very greatest of the whole band—was George Steevens, whose editions have been a mine of learning for subsequent students. His knowledge of Elizabethan literature was profound and wide; and his parallel passages were usually extraordinarily apt. His revision of Johnson's Shakespeare doubled the value of a meritorious book. But he had a twist in his nature. He was prone to underhand practices, deceitful, and hypocritical. According to Topham Beauclerk he deserved to be kicked; for he 'spoke behind their backs against those (that is, Garrick and Arthur Murphy) with whom he lived on the best terms, and attacked them in the newspapers'. Johnson himself, though he denied that Steevens was malignant, owned that he was mischievous, and that he loved to make sport of people by vexing their vanity; and Boswell, who thought him 'a man of good principles', appears to have agreed with Beauclerk that he did not put them into practice. Later writers have called Steevens an asp, which, like Dan in Scripture, darts at the heel.

Such a man was sure to seize the opportunity provided for him in Shakespearean annotations. Shakespeare's indecencies are often very obscure, and it took a Steevens to explain them. Among the many people with whom he had quarrelled were two blameless clergymen. Whenever Steevens found a passage in which the obscenity required elucidation, he would enlarge upon it, and add to his exegesis, with malicious humour, 'I owe this explanation to the Rev. John Collins or the Rev. Richard Amner'. Nor was he above tampering with the text in order to bewilder rival workers in the field. No wonder Gifford called him 'the Puck of commentators'.

But Gifford himself could use a note for a similar purpose. In his edition of Jonson, for example, there are many sarcastic remarks on earlier editors; and poor Whalley, in especial, is held up to merciless ridicule. It would seem, indeed, as if there was something in the footnote which brings out the worst in a man. Engaged, as he usually is, in pointing out the merits of his author, he seems constrained to point out the defects of everybody else. Few are those who have resisted the temptation. A. E. Housman's prefaces to his *Manilius* and his *Lucan* are justly famous for the scorn which he pours upon his predecessors, who were apparently ignorant both of Latin and of punctuation; but the scorn is greatly reinforced and intensified by the concentrated expression he gives to it in the notes to passages which they have either mangled or failed to understand. In these, as brevity is the soul of contempt, he gains by being able to use an initial letter instead of the full name, and a short Latin adverb instead of an English sentence. One feels a certain pity for these poor creatures, who after all had done their best; but one remembers the saying that a blunder is worse than a crime. If so, a blunder in Latin criticism must indeed be disgraceful, and may perhaps deserve even Housman's scarifying censures.

Some time ago, I took up after many years the *Philoctetes*

of Sophocles, of which I had harboured an extreme admiration. I had, as it happened, no Jebb with me at the time, and I therefore read the play in Brunck's edition of 1818. As I advanced, I found that I did not think *quite* so highly of the work as I had done in the past; but my trifling dissatisfaction was more than compensated by my enjoyment of the notes. Philip Brunck will always be remembered as the professor with whom Porson got drunk—not that there were not many others who had that privilege: and, though Porson considered him, both as drinker and as scholar, inferior to David Ruhnken, with whom he enjoyed a still more convivial meeting, yet Philip, drunk or sober, was a good Grecian, and has claims to remembrance other than his capacity to drain glass for glass with Porson. I felt sure that I was in good hands when I took him as my guide to Sophocles. Certainly, if a little malice is an ingredient in pleasure, I was well pleased: for almost every tenth line provided Brunck with an opportunity for showing his mastery of the unrivalled vituperative capacities of the Latin language. A certain French translator, who had not only added to his author but had rendered him wrongly, is told that it is one thing to enlarge a Greek play, another to translate it. A French Jesuit is 'a poor Greek scholar'; and the Parisian editor makes mistakes which a schoolboy would avoid, and is told to look up, before he next writes, his 'Principal Parts of the Verbs' and some elementary work on the significance of Greek particles. Toupius, also, comes in for very severe treatment, not only for unnecessary emendations, but for false scansion; nor does even Turnebus escape: and Scaliger himself is detected removing one fault for a worse. But lest the English should be inclined to rejoice unduly over the discomfiture of these Gallic sciolists, our countryman Heath receives equally severe castigation. He had tried his hand on a difficult passage. 'It will take', says Brunck, 'a much better Grecian than I am to find anything like Heath's version in the original'; and elsewhere,

adopting 'the futile guess of some Cambridge man or other', Heath has made a sad business of it: while, of his attempt to improve another passage, we learn that his medicine has but made the patient worse.

But the fiercest blasts of wrath are reserved for poor Demetrius Triclinius, a scholiast whose work was, to the amazement of Brunck, thought worth publication by Turnebus—a 'Graeculus' or paltry Greek, an ignoramus in metrical matters, whose mistakes stare one in the face, and the majority of whose follies it would be madness to obtrude on one's readers. So much in the preface; but, though Brunck omits three-quarters of Triclinius' 'nugatory lucubrations', enough is left to enliven the notes. Here he retains what ought to be rejected, there rejects what ought to be retained; now he alters a sound order of words, now keeps a bad one: now he gets things upside down, now leaves them higgledy-piggledy. The words *perperam*, *ineptissime*, *pessime*, *male*, *sinister*, *mendose*, *haud melius quam perperam*, occur, singly or in pairs, whenever the unhappy man is mentioned. Even when he is right, he is 'right for once': and when he is ingenious, it is only by inventing a word not to be found in any Greek author. One feels glad that he was safely dead before he could hear all this violent abuse. I have not seen what he did for other plays; Brunck tells us that his notes on the *Philoctetes* are fewer than on the rest. If so, I tremble to think of the fury of censure which he encounters in Brunck's *Oedipus* or *Ajax*. Requiescat in pace.

There is, one is glad to believe, a Nemesis presiding over human affairs. I have seen some notes by classical scholars later than Brunck, in which he too is found wanting: his pet readings are rejected and his emendations denominated rash or futile. The whirligig of time brings in his revenge.

But after all, as I have already confessed, Brunck's notes are lively, and add to the pleasure with which one reads the play he is illustrating. Unluckily, this is not always the case with annotators. There are some who forget the first

principle of the marginal art, and, instead of increasing our enjoyment of an author, diminish it. There are commentaries on the *Merchant of Venice* which have made boys detest that delightful comedy: notes which in their insistence on minute grammatical or linguistic points have hindered our appreciation of real beauties; others which reveal a keener desire to emphasize faults than to draw attention to merits; yet others, still worse, which are plainly intended to show off the critic's own ingenuity rather than to elucidate the text. There are some which actually exceed that text in length, and this though they are crowded with references and parallel passages conveyed merely by numbers and abbreviations, such as 'cf. A.Y.L. I. 2.30'. Reading some of these remarks, I have caught myself regretting even the Puckishness of Steevens or the savagery of Swift: and I have sometimes, even in dealing with Latin or Greek classics, thought I would rather have puzzled out a difficult passage for myself than have had the assistance of a commentator who turns poetry into the flattest prose. I name no names—every schoolboy will be able to provide them for himself.

Yet, from another side, even these tedious people are interesting. They throw, as I have already said, light on human nature, and prove that no man, even when writing on other men, can help bewraying himself.

E. E. KELLETT.

SONG AND SCHUBERT

SONG as spontaneous self-expression goes back almost to the day when man first found that he could produce regulated sounds at will. The small child still at an early age breaks out into strange noises that to the detached and cold-blooded listener have neither form nor melody nor rhythm. But the youthful performer is thrilled with his music. Here is something that he can control and shape. He feels the stirring of a real creative impulse, none the less real because he would certainly not call it that. He is an adventurer in a new world. And in the infancy of the race men found at some unknown time that they could produce something unique, meaningless and cacophonous to our ears could they hear it, yet a germ from which in the course of ages came folk-song, which in small compass contains form, rhythm and melody, often perfect.

But Song as a conscious art-form is still young. It begins only in the Elizabethan period. There are two reasons for this. Hitherto music had been mainly applied to Church use, and was choral. It had developed from Gregorian by means of faux-bourdon and descant to the perfected polyphony of Palestrina, in which the interest and beauty lay in the interweaving of many parts, all of equal importance. But perfection in anything means that no further progress is possible. Yet the mind of man must ever go on. Just at that time came the Renaissance and Reformation, and also the development of instruments. The former turned men's thoughts to secular things or freed them from the dominance of one Church; the latter made it possible for the solo voice to be supported and so gain colour and variety that it could not otherwise have. So very soon the great Elizabethan composers wrote not only madrigals but 'ayers', which were so arranged that they might be sung by several voices, or by one voice accompanied by lute. Many of these,

especially those by John Dowland, are still known and sung. Other composers, notably Purcell and Arne, developed the form, and before long the solo was well established.

We must distinguish between songs that are an end in themselves and solos that are primarily, however beautiful, a part of opera or oratorio. These are numerous indeed, and may often be taken from their setting without losing their appeal. One may refer at random to such lovely things as Bach's 'Slumber beloved' from the Christmas Oratorio; Handel's 'He shall feed his flock', 'Waft her angels', 'Where'er you walk'; Haydn's 'With verdure clad'; Mozart's 'Within these sacred bowers'. These are lovely and immortal, but they are not songs as the word is used here.

The Song or Lied is the setting of some lyric. In one sense it is a miniature. In the lyric there is a dominant idea or emotion compressed into brief space. Its ideas are simple. That does not mean that they are superficial. The perfect Lied needs qualities that the Oratorio or Opera or any long form does not. Perhaps it is truer to say that the Lied must pack into its two or three minutes of life all that the Opera may spread over two or three hours. The music must be closely linked to the words. Each phrase counts, and the accompaniment is as important artistically as the melody. It must be spontaneous. This does not mean that the music needs, or can stand, no polishing. Yet the first inspiration must come of itself, or rather, of the lyrical words. The composer may work at it, touch it up, alter it here and there. But to the listener the final result must show no obvious trace of this. In song, as in poetry, the first rough draft may be improved and worked out in detail by the composer without any loss of freshness to the listener, who has not been behind the scenes. And when the first impulse is truly spontaneous the subsequent labour spent in bringing it to perfection cannot annul that spontaneity.

Suddenly, one might say with the slightest of preliminary announcement, the Lied burst into full bloom, flowering almost

literally in a night. Schubert was only seventeen when many of his greatest songs were written. Never was there composer who wrought with such ease. Many of his songs were written under the most improbable conditions, and then thrown aside, to be rescued by friends. The 'Erl King' is said to have been scribbled on the backs of envelopes in a skittle alley. And the result of these casual jottings is such that it would be difficult, if we did not know, to say whether the music was written to suit the words, or the words to fit the music. In that famous song, 'Hark, hark, the lark', the melody holds all the freshness of the summer sunrise. It could not be other than it is. And the accompaniment, with its little darting figure, so simple yet so pregnant, perfectly suggests the life and zest of the upspringing bird or the early-walking human.

What can we say of his melody? Little indeed, for we cannot analyse or discuss natural perfection. We can trace from the notebooks of Beethoven how even his greatest melodies—e.g. the slow movement of the Emperor Concerto—were written and re-written and altered until the final form was reached. In Bach we may study subtleties of harmony or counterpoint or phrasing. Of course it matters not a jot how any particular music comes into being, if the effect satisfies. But the melody of Schubert seems to come from outside, as if he were but the instrument to write it down. If the theory of verbal inspiration is ever true, it is true here. One is almost constrained to think of his music, as of all supreme works of art, as if it had an absolute existence somewhere from eternity, and one man had the good fortune, or the ability, or the perseverance, to find it.

Songs are of two kinds, strophic and continuous (or through-composed). The former repeats the same music for each verse; the latter, with its colourless name and clumsy alias, adapts the music to fit the words. The strophic form is suitable for poems that are either reflective or have a nominal little story but no real action. We do not need much change

and excitement. It would indeed be inartistic. Examples of the reflective poem are to be found in the 'Litany', 'To Sylvia', 'To Music', 'Night', 'Ave Maria', and others. In these there is a melody of exceeding beauty and simplicity. The artless narrative is to be found in such poems as 'The Wild Rose' or 'The Trout'. In the former a boy finds a rose and plucks it, but pricks his finger on the thorn. That is all. To work this up into a passionate tragedy would produce not art but bathos. 'The Trout' tells the story of a fish that escaped the angler when the water was clear but was caught when the mud was stirred up. Both these little tales have a gentle moral. So they are parabolic, and therefore in a sense reflective, though the reflection may not be very profound.

The continuous song is different. It is in fact a drama or opera in miniature. And its very brevity gives it a point and an intensity that in the larger form is more diffused. In the 'Erl King' there are four characters, the narrator, the boy, the father, and the Erl King. Each has his characteristic mode of expression. The music of the narrator is at first calm and impersonal, though at the end it works up to a climax of dismay. The terror of the child is unmistakable, expressed largely by rising semitones. The father is comforting, in melodic phrases usually deep and resonant, and virtually in a major key, though the accompaniment sometimes keeps the minor. The Erl King has an inhuman gaiety, also in the major. But his ruthlessness comes through in the end, at the words 'I'll seize thee by force'.

In 'The Spinning Wheel' we hear the whirr of the wheel in continuous unbroken accompaniment, while the voice utters the mingled sorrow and ecstasy of Gretchen as she thinks of Faust her beloved. The refrain 'All my rest is gone' gives the hopeless brooding of one who fears herself forsaken, and binds the song in a unity. It recurs often, and ends, as it began, the song. Between its repetitions hope, or at least passionate memory, revives, only to be dulled again.

Schubert's special contribution to the art of song writing was twofold. In the first place, he captured the atmosphere of each lyric. His songs were essentially individual. Earlier writers (and many later) might take a poem and write for it a melody that was graceful, tuneful and often lovely. But there was no *vital* connexion between music and words. Sometimes the result was happy indeed; sometimes less happy. Take two well-known songs of a great writer, Thomas Arne. He uses two Shakesperian lyrics, and for each writes the same type of melody, dainty and tripping. One is the song of Puck, 'Where the bee sucks', and the effect is just what it should be. But when he uses similar means in the grim little poem, 'Blow, blow thou winter wind', it is very evident that words and music are a misfit, attractive and catching as the music is. That indeed is the trouble. For an indictment of the ingratitude of men we do not want attractive and catching music. Schubert makes no such mistake. He does not work by formula or mass-production. We have already referred to two of his greatest songs. Take another equally famous, 'To Sylvia'. Here is no ecstasy, as in 'Hark, hark, the lark'. The music is calm and gentle. But it is the calmness of perfect confidence and contentment, that has no need to rant or force its passion. Note how closely the phrasing of the music follows that of the words, the two independent phrases of the first line, 'Who is Sylvia? What is she?', paralleled by those of the third, and the smooth curving lines of the second and fourth—a species of musical rhyming. And the complete melody is shapely, symmetrical and satisfying.

Now consider 'The Young Nun'. Secure in the convent she contrasts her peaceful state with the storm roaring outside, and with the storm of passion that raged in her own heart until she took the veil. The music presents the storm graphically. Naturally. But above it sounds from time to time the convent bell. One would expect the convent music to be placid and happy, the peace indoors after the turmoil

without. It should be in the style of 'Sylvia'. But the style is unaltered. It is true that the key changes to a rather doubtful and unassertive major. The storm still rages in the accompaniment. That of course by itself might sharpen the contrast. But in the voice we have still the sweeping *arpeggios* that depicted the storm, and in the last lines there is repetition of the words, 'I love its sweet music so well, Its notes of eternity tell', as if the Nun is trying to convince herself that she really believes this. One cannot but think that the peace is illusory, and that at heart, though she will not admit it, she looks back to the days of love and passion with a regret none the less keen for being, superficially, thrust aside. It is no new thing for people to indulge in vehement and reiterated assertion when they have to convince not only others but their own secret self. But it was new to have this subtle suggestion conveyed in music.

The second great characteristic of Schubert's song writing lies in the accompaniment. Before his time the accompaniment consisted at first merely of supporting chords. Then it often doubled the voice part, adding, it might be, runs and unessential notes, and filling in pauses between the verses or elsewhere. Or it might combine both methods. We may see examples in such songs as Purcell's 'Fairest Isle', 'I attempt from love's sickness to fly', &c. With the rapid development of keyed instruments greater complexity was possible. But Schubert did more than elaborate. He used his accompaniment as a definite means of conveying atmosphere or the ideas of the poem. It is no longer a mere support to the voice. Indeed, the voice may have to sing against it, and often gains no melodic help. It may be compared to the illustrations in a book. By this we do not mean that he tried to imitate sense in sound. That is usually an elementary and clumsy method. His illustrations were decorative and symbolic. They constituted an undoubted artistic advance. The song of 'The Trout' begins with a little seven-note one-bar figure that perfectly suggests the

swift zig-zag darting of a fish. We can see it flashing and twisting through the clear water, mocking the vain efforts of the angler. This persists through the first two verses; the third tells us how the angler stirs up the mud, and the accompaniment figure changes to one far less free and lively, with thick, and as one might say, muddy chords in the bass, till the fish is caught.

We have already spoken of the monotonous whirring accompaniment of 'The Spinning Wheel', which goes on so steadily that we become unconscious of it as of all steady sounds. But at one point there is a significant break. At the words 'His hand, his clasp, and ah! his kiss' the accompaniment ceases with no warning. The sudden halt gives us a shock. But it is as clear what happened as if we were there. Thought has overcome Gretchen and she can spin no longer. She has forgotten her wheel, and sits there motionless and brooding.

The shuttle falls from her hand,
And the whizzing wheel stands still;
And her eyes are set in a stare,
And anon there breaks a sigh,
And anon there drops a tear.

Then, fragmentary, it begins again in little broken bits. The maiden is coming slowly back to the world of fact, and soon the wheel is as busy as before.

In a similar way analyse the accompaniment to the 'Erl King'. Here, as befits the story, there is more variety, though not at first. For two and a half pages the right hand has only a series of octaves or chords in absolutely unbroken triplets, while the bass has a quick swirl up and down, muttering and menacing. What does it depict? The storm? the galloping horse? the tossing of the leaves, coupled with the forward snatch and withdrawing of the Erl King as again and again he tries to seize the boy? The listener may use his own fancy, nor does it matter. For certainly the accompaniment gives the atmosphere of storm, hurry and

a vague looming fear. That is enough. Then as the Erl King speaks there is a change (how welcome to the aching wrists of the player). This time the galloping of horses is more definite, as the Erl King rides alongside. When for the last time the terrified boy cries out for protection the harmony is jangled and discordant, with a chord of three notes, E flat, F and G flat. As the father draws rein at his destination the movement slows down. There is a significant silence as he turns to look at his child and finds him dead.

Very different is 'The Wraith', in its almost emotionless calm. But it is emotionless only because emotion and hope have burnt themselves out. A man stands in an empty street where once his beloved lived. But it is not quite empty. Another figure is there, gazing where he gazes. Suddenly he recognizes himself—the ghost of his dead past. The accompaniment consists only of slow minim chords hollow and relentless, yet passionless. They portray an atmosphere of hopeless despair. The melody is wandering, almost without form and void, hovering over these ghostly chords.

Contrast another poem, 'Death and the Maiden'. We saw that 'Sylvia' and 'The Young Nun', though superficially songs of peace, were treated very differently. Here we have another tragedy of death and loss. But it is a tragedy grave, dignified, and not without hope. The maiden appeals to Death to spare her. He is not to be stayed. But he is sympathetic, the kindly Angel of Peace, the Last Friend. The music opens with slow solemn chords, suggesting the slow but inevitable approach of Death. Then as the maiden gasps out her entreaties the accompaniment changes to agitated and broken quaver phrases. Four bars before the entreaty is over the accompaniment suggestively reverts to the Death theme, and then the voice of Death is heard, both solo and accompaniment being solemn, measured, inexorable, and yet tender. And at the last the music glides almost imperceptibly into the major key, in which it ends—the key here of rest and hope.

So one might go on, for with 600 songs to refer to there is no lack of material. Whence did it all come? We know not. Nor, apparently, did Schubert, for when asked about his methods he could only say that as soon as he had finished one composition he began another. It would seem as if his only labour was the sheer physical one of writing down the ideas that teemed in his brain. Schumann said that he could have set an advertisement placard to music. Song writing was certainly the sphere in which he was supreme. In larger forms there are things of pure magic, like 'The Unfinished Symphony' or the B flat 'Trio'. But often his fecundity led to diffuseness, as though, like some eloquent speakers, he knew not how to stop once he got going, or continued for the mere pleasure of it. But words seemed in a literal sense to strike a responsive chord. They were the framework into which his music fitted exactly. In a song often only a couple of pages long, was crystallized all relevant emotion or beauty. We may dissect and analyse, see how this phrase illustrates the mental picture of the poem, how that chord underlines and rams home some emphatic word. But in the end we can only say, 'It must have been done thus. This is the perfect way, the only way, by which this poem could be turned into music'.

C. T. GROVES.

LIKENED TO A CRYSTAL

A PARABLE OF THE CHURCH

THERE is a desire expressed in the religious world for a clear statement of doctrine on the nature of the Church to which all Protestants might rally. Yet it is difficult to define the Church and at the same time avoid unchurching what in truth should be within it. In any consideration of this question the work of the Holy Spirit must be reverently and faithfully appraised, but the work of the Spirit is too manifold and multiform to be defined. In this sense '*le Dieu défini, c'est le Dieu fini*'. The Spirit moves where He wills and those who are born of Him are those whose coming and going are least capable of definition.

The word 'church' is of course a translation of the word *ecclesia* in the New Testament, and *ecclesia* has both a native and an acquired meaning, a pre-Christian and a Christian. In pure Greek usage it meant 'the called out', implying someone in authority to summon. This is the native meaning and we shall consider the acquired meaning later. In 'calling out' the sons of men to spiritual thought, feeling, and activity, the Spirit has been engaged through long centuries, before Christ and since His advent. The Christian world has not been His unique sphere of operation for from His inspiration came the Wisdom of the ancients. 'Proceeding from the Father' He has, with authority, and in this native sense, formed an *ecclesia* including Hindu, Confucian, Jew, and Greek—a 'church' of the Spirit to whose wisdom the world still turns, or may turn. He might say, so far as Christian doctrines of the Church are concerned, 'Before the Church was, I am'. The operations of the Spirit have not left God without witness in any generation of man. The Hebrew Psalmist in a naïve apprehension can say, 'Take not thy holy spirit from me', and in the New Testament this becomes the full-blooded confession of the Fourth Gospel 'God is Spirit',

and of St. Paul's 'The Lord is the Spirit'. Something has happened between these two, something bringing assurance. But divine 'enthusiasm' has captured the citadel of Mansoul in every age and brought about an *ecclesia* which is the Spirit's doings and it is marvellous in our eyes. He has been leading into Truth.

It would be true to say the Spirit has still a pre-Christian mentality, in the world of religions and of secular life, as a field of activity. There is such a state as religious perversion as well as one of arrested growth. Some men have never known conversion; others, having experienced it, have become *perverts*, going back to pre-Christian morals and confusing moral achievement with Christian faith. From the Spirit 'all holy desires, all good counsels, and all just works do proceed', but these are not necessarily Christian and may be pre-Christian even to-day. At this ignorance, on the authority of St. Paul at Athens, 'God winks' in so far as the Christian revelation, and the Christian emphasis upon repentance have not come to it. The Spirit is now 'calling out' men everywhere to repent. The ethics and the philosophies of the centuries were *seeking* the Good, in Christianity it is *revealed* and *bestowed*. Seeking the Good is pre-Christian, accepting it as revealed is Christian. Our point is that the Holy Spirit has worked in, and with, both pre-Christian and Christian human material and mentality, and that He does so still. His final and fulfilling function is to reveal the light of the knowledge of the glory of God in the face of Jesus Christ.

It would seem therefore difficult if not impossible to define the Church, and yet some clear conception of its nature is desirable, and necessary, for men are asking, 'What advantage then hath the Church?' as St. Paul asked it of the Jew. And the answer is the same—'much every way'. There is a reply to the pernicious and prevalent suggestion that religion is but a way of life and that in that way of life corporateness has no necessary place. The reply to

this is a re-affirmation of the nature of the Church and this re-affirmation begins with a declaration that in the Church is the Reign of God—it is, ideally, and actually on earth the Divine Society. Then, as Jesus in His teaching of the *Kingdom* spoke in parables, so it will be helpful if we consider a parable of the *Church* which can give us an outline of its nature. To approach our problem in this way will be preferable to attempting a more concise definition. In any case definition limits whereas parable unfolds. No one parable, of course, could explain the manifold meaning of the Kingdom, nor could a single parable unfold the whole nature of the Church. But the one we are to consider will help and it is this: *The Church is likened to crystal.*

A PARABLE

We must first set down a definition of 'crystal' and definition in this case leads to a parable. The definition in the *Oxford English Dictionary* is this:

'A form in which molecules regularly aggregate by the operation of molecular affinity: it has a definite internal structure, with the external form of a solid enclosed by a number of symmetrically arranged plane faces.'

This, with a little imagination, is a parable of the Church. Before we proceed to expound this parable we must visualize a fluid world society with the Church, so to speak, crystallizing out as a society of a special form. Other forms crystallize but are less stable, dissolving again as civilizations appear and disappear. The appearance of *religion* in its many forms is one of the wonders of the world. Beginning long before Christ it was given definiteness in Him, and at Pentecost—a historic event of vital importance, for then the Church was given its first start on the long process of crystallization, in clear fashion. How far has the crystallization proceeded and perfected its work? What is seen? Is there something definite? May we behind visible 'churches' see the Church? We look for something beautiful for—as an axiom—the Church will be a thing of beauty. And with Aristotle we

look for the definite, the order, the symmetry, of Beauty; we will not be behind the Greek! Beauty—is *that* there looming up out of the mists of philosophies and religions and secular activities of this world of flux and change? A Church appears, clear as crystal—crystallizing out in the fulness of time. *The Church* is yet to be. Now we will let our definition of 'crystal' unfold its parable.

The Church is likened to crystal. It is a form of society in which individuals regularly aggregate by the operation of spiritual affinity: it has a definite internal structure, with the external form of a solid body enclosed by a number of symmetrically arranged plane faces.

This last sentence does not mean the Church is shut up to a lot of plain faces, or long faces! We shall see later how our parable works out there, meanwhile we take it stage by stage.

I. The Church is a *form*. It has, or is intended to have, a visible aspect; it is also a form in the philosophical sense of a creative Idea. It is 'form' and 'matter'. Formal Christianity is the true 'form' for when the 'form' is lost the 'matter' ceases to express anything and has no meaning. When men speak derisively of formal Christianity they really refer to material religion in which salt has lost its savour. The Church is a creative Idea, a form and formative, perfect in the Divine Mind, taking an external form as it shapes human conduct and influences relationships. This creative Idea is bestowed upon men 'called' by the Spirit, or by His ministers, themselves 'called', who together incarnate the Idea and become the Church on earth. This election, by the Spirit, of ministers would appear to be the chief justification for an order of 'ministers' in the visible churches. John Wesley wrote to his brother: 'Oh what a thing it is to have a *curam animarum*! You and I are called to this; to save souls from death; to watch over them as those that must give account . . . your business, as well as mine, is to save souls. When we took priest's orders we undertook to make

it our one business.' To save souls, however, is to call them *from something to something*, from death into the Church, from an amorphous world-life to *be* the Divine form of society.

Much confusion has arisen in history as to the form Christianity should take because this first principle has been forgotten. The visible aspect of the Church cannot be settled by reference to the world and its ways—to what *men* want or think. The world cannot shape the Church for only its own nature can do that. The form is the Church, and the Church is the form. Where the world moulds the society the Church is not there. The creative Idea bestowed upon men by the Spirit or His ministers becomes flesh in them; that is the Church—that, and no other organization or form of society. So we proceed:

II. The Church is a form of society *in which individuals regularly aggregate*. There is a coming together. Nevertheless this coming together is more than a *congregation*, it is *aggregation*. That is the *differentia* of the Church compared with all other human associations. The Greek *ecclesia*, as we saw, in native meaning denoted the 'called out'. The Hebrew equivalent is 'congregation'—a gathering of worshippers or of Jewish nationals for a common purpose and summoned to this end. Even Tyndale and the Reformers translated *ecclesia* by 'congregation'. The Christian, or acquired, meaning of *ecclesia*, or in translation 'Church', has something added; aggregation, oneness, even mass enter into it. There is a fundamental principle of *union* in the conception of the Church which is not in the notion of 'congregation', or in fact in any other form of society. If a congregation is regarded as a church one mistakes the meaning of the word. A congregation is not the same as that aggregation which, even reduced to 'two or three', is one in *agape*. Ideally the creative Idea might be present with Robinson Crusoe on his island who would have his means of aggregation—prayer and communion. We believe

in the communion of saints. Normally, however, the Church is a form of society in which individuals aggregate *and* congregate—and they aggregate *regularly*, after our parable.

To interpret the word 'regularly' as referring to 'regular worshippers' and to begin a homily upon it is a temptation to be resisted. The word has several meanings, the original being 'by rule'. In this sense it came into ecclesiastical use and was contrasted with 'secular'. In our definition it means 'by rule' in the sense that it is of the nature of the molecule so to act. So Christians come together and are united by inherent necessity, an inner affinity draws them, it is their nature so to do. And so:

III. The Church is a form of society in which individuals regularly aggregate *by the operation of spiritual affinity*. This affinity is a bestowed quality and comes with the creative Idea—all is of God. The aggregation is not 'a fortuitous course of atoms' of humanity. The natural man can be fortuitous in his natural activities and even affinities; so much depends upon environment, custom, heredity, and mental and physical endowment. The man who has known the 'call' of the Spirit, whose nature is changed thereby, who has received the creative Idea and the spiritual affinity is such that he can no more be fortuitous, he must for ever be moved by that affinity and faithful to it. Where a man is lacking in his desire to aggregate in the Church he may suspect his change of heart and indeed his Christianity. The Church is not in him, nor is he in the Church; he unchurches himself so long as he is content to remain without that desire. For where the creative Idea has really found lodging in a man the cognate affinity works, and moves him. Here is his assurance of the presence of the Church in him and of his membership in the Church. Ecclesiastical statistics of membership may mean anything or nothing. They probably mean little more than the 'pointer readings' of science—the reality is beyond, infinitely more, and possibly different! What is essential to membership is to know the 'call' of the

Spirit, to be baptized by the Church in Idea and in sacrament, to possess the workings of spiritual affinity, to act, to aggregate. By this the creative Idea finds expression molecule by molecule and becomes a form of society in which God reigns supreme. Again:

IV. The Church is a form of society in which individuals regularly aggregate by the operation of spiritual affinity: *it has a definite internal structure*. Here the crystallogogy becomes Christology, for

The Church's one foundation
Is Jesus Christ her Lord.

It is important to emphasize here that the outward aspect of the Church depends upon the inward pattern being faithfully reproduced. She cannot present to the world a solid front or a face of beauty unless the inner structure is definite and according to pattern. It must be built up as we have seen molecule by molecule each one faithful to his affinity. But this is done not in isolation—not through individualism. Each one recognizes that his very faithful activity has an ultimate structure as goal, which, in part at least, was revealed in the creative Idea and is more clear in the Christian revelation. The internal structure is definite in Christ. He is the nucleus and He is *agape*. The internal structure of the Church is one of *Love* and the form of the Church a *Love-Form*. This Love, however, is not natural human love, *eros*—nor is it *philanthropos*—but *agape*, Love in Christ. This Love is bestowed, as the creative Idea and affinity are bestowed, the affinity is an affinity of Love. All is of God. A man does not begin his membership in the Church by deciding to exercise a neighbourly feeling—though that does belong to the activity of the Church, and the Kingdom, as the Parable of the Good Samaritan shows. He begins his membership in that moment when a revelation not of flesh and blood comes to him and he is enabled to say 'Thou art the Christ'. From that *crisis* he is built up into Christ and

knows that the form his life must take is the Love-Form of the Church—there is apprehension of the inner structure, to which he responds, and knowledge that the Church which has entered into him is the Church he must also build up, in this world. In the words of Robert Bridges

This is the rife Idea whose spiritual beauty
multiplieth in communion to transcendent might.

The Church has *descended* upon him, it comes in Christ, and His Spirit.

Love came down at Christmas,
Love all lovely, Love Divine . . .
Love shall be our token,
Love be yours and Love be mine,
Love to God and all men,
Love for plea, and gift and sign.

And descending it embraces and changes and gathers. This is still the work of the Spirit, for Christ promised the Spirit should continue His work. The Spirit works as of old, 'calling out', but with a difference. There is a definiteness now contributed by Christ, a Church with a definite inner structure, whose nature is revealed. The first Apostle to the Gentiles called it the 'Body of Christ', and worked his parable out in great detail. The New Testament and ante-Nicene periods apprehended the structure clearly and we revere the Scriptures as an inspired record of this apprehension, and of the beginnings of the Church. Later the vision is blurred and the activity compromised with imperialism, nationalism, political and social surges. 'Social implications' can easily become social complications. A 'material' church crystallized that had to be recalled to the true 'form'—re-formed. The crystallization is still in *process* and at the moment we witness this process and see but the promise of the Crystal yet to be. But we know the interior is a Love-formation, it is cruciform, and the criss-cross of life is to come out as a Crystal Cross.

We have seen the essential place and function of the

'ministry' in the Church; here we see the whole Church apprehending its own nature, and realizing it. The life of the world, too, and the religions of the world, have in their midst a society whose formation received new power and whose form gathered definiteness of purpose and pattern, a definiteness not known before in Christ.

The child-like mind sees what God through the centuries has been doing, what He has meant in the intimations and inspirations of times past and of the present non-Christian world. In Christ and His Church God, if one may put it so, *comes to the point*; it is as if He said, 'This is what I have meant, this is the Way, this is the Crystal, form it with Me'. By Love, and the sacraments of Love, the interior life of the Church is built up and set before the eyes of men—and the greatest of these is Love.

St. James in his Epistle writes, 'What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away'. This evaporating world! What is that but the negative aspect of the crystallization of the Church? That is how crystals are formed—by the slow evaporation of all else. The Church is the perfected and crystallized form of society, the beginning and end of all the work of the Spirit who brooded over the chaos of the unformed firmament, the beginning and end of His work in sages, prophets, philosophers, saints of the centuries. Christ was the first to love the Church and, revealing it, He gave Himself for it. Our parable can now be completed:

V. The Church is a form of society in which individuals regularly aggregate by the operation of spiritual affinity: it has a definite internal structure, *with the external form of a solid body enclosed by a number of symmetrically arranged plane faces*. The result of an internal structure faithfully built up molecule by molecule is an external form solid and beautiful. Historically perhaps too much attention has been given to the external aspect, to the thought that something attractive must be presented to the world, or that the world

must see a solid front. It matters not what the world sees if it cannot see an outward life reflecting and formed by the genuine inner life. The outer crumbles when the inner is not solid. The Reformation was a re-formation where this crumbling had begun. The Free Churches revived activity within the inner structure irrespective of an appearance of exterior dis-unity and of uneven beauty. The Roman external solidity established in the Middle Ages and now existing on the Thomist compromise is a superficial solidity compared with that which is being sought in the 'Faith and Order' Conferences. And yet—has all this historic aggregation, congregation, dissolution, and re-formation been part of the *process* whereby finally the external form shall correspond with the inner solidity and the Church be fashioned a thing of Beauty and solid in its very loveliness? It is all a dialectical lesson in *agape* with now molecular, now corporate emphasis. Who knows but that the whole world of men shall yet be transformed into Crystal and the vaporizings, of which we have spoken, by the alchemy of God condense again, be transformed and complete the process in the 'one far off divine "Church" toward which the whole creation moves'?

To complete our parable we have to consider the words: *enclosed by a number of symmetrically arranged plane faces*. This is the finished exterior. As we have seen we now witness a process only, the atomic building of molecules, the molecular formation of Denominations with relative beauty and uncertain solidity. The ultimate Beauty is in the creative Idea, and on earth is yet to appear. The 'plane face' is but the *natural* face, the face natural to crystal. 'Symmetrically arranged' cannot mean humanly devised, and an external union of churches 'to save our face' would be a proposal positively dangerous to the inner structure. Unity comes 'without observation' by doing the Will of God. The symmetry is a bestowal, the harmony of Beauty with a solid basis, a harmony wrought in Love. He that believeth shall

not make haste. After Bergson we could say the Church is not a thing, it is not static, but it is a process with a history. The more violent the peripheral activity the less secure the inner.

Among the many forms of society which crystallize out from the world of men the Church is the Crystal of great price. As yet its surfaces are rough, its edges formed at the meeting of the surfaces are sharp and they cut, its angles formed by the meeting of the surfaces are—well, angular! The immediate task is not to sculpture the exterior but to build internally according to the Pattern, leaving 'plane faces' to gather the symmetry of the laws of interior formation. The Church will be one, holy, catholic, many-sided, and beautiful. That surely is the Idea, and is what the writer of the Book of Revelation saw when he wrote of the City of God as 'having the glory of God: her light like unto a stone most precious, as it were a jasper stone, *clear as crystal*'.

It may seem that our parable leaves out much that needs our consideration. It may appear a parable of an idealist Church that is far removed from this work-a-day world. On the contrary it is a parable of the only Church we know, of the only Church that has the authority and power to save humanity from the world, flesh, and devil, of the only Church that can save us from hope in a false *gnosis*, a secular humanism, and a sentimental humanitarianism. A Machine Age will desire to manufacture a *synthetic* Church with all the hustle and 'efficiency' of the Age. Not so is Love or the Society of Love. The churches approximate, but they must decrease and the Church increase, and if the Church be lifted up it will transform all men and draw all men to Itself. Meanwhile—*let all things be done in Love*.

ALEXANDER DIMOND.

OMAR KHAYYÁM, MODERN PESSIMISM, AND CHRISTIAN THOUGHT

THE purpose of this article is to discuss the attitude of Christian thought towards the pessimism which prevails in the world to-day, and to illustrate this discussion by references to the most aesthetically beautiful expression of pessimism in the English language—Edward FitzGerald's rendering of the *Rubáiyát of Omar Khayyám*.

That the modern world is profoundly pessimistic there is little need to argue. This pessimism is reflected in fiction and in political speeches, in learned treatises and in popular conversation. There is a wide-spread apprehension of doom, a complete sense of bewilderment, and in the minds of the common people of many countries an inarticulate belief that men are in the hands of an unavoidable fate. 'It's no use bothering', is the attitude of multitudes towards political, economic, social, and religious questions.

The most serious aspect of the situation is that youth is pessimistic. Such pessimism is often concealed from others, and to some degree from the young pessimist himself, by a happy disposition or by an irresponsible approach to life. But when youth does think to-day, its thoughts are gloomy. The tragedy of our time is that so many young men have ceased to see visions.

That this pessimistic mood has made an attack upon the thought of Christian people cannot be denied. The enemy within the Church is not primarily financial difficulty, but apathy that is rooted in lack of hope. Many of our people listen to the Christian message with ears that are deafened by the voices of pessimistic prophets, and pathetically strive to combine faith in the Love of God with despair about the world that God so loved.

There seem to me to be several aspects of Christian thought which need to be clarified, accepted, and re-emphasized by

Christians if they are to be set free from their own pessimism and enabled to make an impact upon the thought of our time. And these aspects may be illustrated by a study of FitzGerald's poem.

I

On first examination there would seem to be little resemblance between the pessimism of Omar Khayyām and that of our generation. This is specially true if we consider only the passages of FitzGerald's translation which appear in the *Oxford Book of English Verse*.

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread—and Thou
Beside me singing in the Wilderness—
Oh, Wilderness were Paradise enow!

That is not the cry of men to-day, at least not in the Western World. The roots of modern pessimism lie in something deeper than sensual hedonism; but so do the roots of the pessimism of Omar, especially as FitzGerald portrays him. For though this poem bears many manifest traces of a merely sensualistic hedonism, these do not provide the clue to the poem. A comparison of FitzGerald's verses with a literal translation of the Persian original shows that the poem was modified as it passed through the mind of the translator. Omar's sensualism was robust and gross, and inevitably this is, at times, prominent in FitzGerald's verses. But FitzGerald himself was a dilettante rather than a sensualist. He, too, was a hedonist, but, as we shall see, it was Omar's despair of attaining Knowledge which he most fully shared, and it was the portions of the Persian poem which expressed this despair that he emphasized and indeed intensified.

Yet the element of disappointed hedonism, which is a characteristic of this poem, is one of the contributory causes of pessimism in our day. FitzGerald himself was a man who had never been hardened to life's ills, who met no serious trouble until he was near middle-age and then wilted beneath

not very heavy storms. At twenty-two he was wistfully looking backwards; at thirty-five he wrote: 'Every day I am creeping out of the world in my own way'; at fifty-five he said: 'I find life little worth now, not that I am unhappy, but so woefully indifferent'; and in his last letter he wrote: 'If I do not write, it is because I have absolutely nothing to tell.'¹ He was a man who expected life to be easy and resented its difficulties, who sought for happiness as the chief end of life, and who was profoundly disappointed.

This kind of disappointed hedonism enters into the pessimism of to-day. Hard as life is for some it has grown easier for the majority. Pleasure has become an end in itself—pleasure that calls for little personal initiative and constructive energy. And the elusiveness and transitoriness of such pleasure still brings its aftermath of gloom.

One thing is certain and the rest is Lies;
The Flower that once has blown for ever dies.

One of the Christian notes that needs to be sounded to-day is, therefore, that of the serious purposiveness which was one of the characteristics of Jesus. Men still seek for 'all these other things' before they seek for His Kingdom and His righteousness, which is the pre-condition of true prosperity and of which happiness is a by-product. Christianity is a religion of joy, but it is not hedonism of any type; and the Christian message cannot be received by gross hedonists, nor even by those who are more seriously-minded but who are chiefly serious about the pursuit of happiness.

Yet, as I have said, FitzGerald's own pessimism, like that of our generation, involved something more than a disappointed hedonism. It involved a despair as to the possibility of knowledge about ultimate truth. It was hedonism that was accompanied by irrationalism. There is a close connexion between these two. A direct search for easily-attained happiness involves a desire for the easy attainment of truth.

¹ Quotations are from Benson's *Life of Edward FitzGerald*.

Weariness with the effort of thought accompanies jadedness in the pursuit of pleasure.

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument.

But the pursuit of knowledge soon wearied him and he excused his failure by abuse of his teachers. Therefore he abandoned his search and cried:

Perplexed no more with Human or Divine,
To-morrow's tangle to the winds resign.

So he went the way of irrationalism,

Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to Spouse.

But if the daughter of the Vine was Omar's bride she was certainly no satisfying spouse for FitzGerald. Actually he remains in his poem restlessly longing for the truth that he believes to be unobtainable. For, as the agnostic becomes dogmatic when he argues, so the man who has given up belief in Reason shows, when he becomes articulate, that he still seeks for reasons. And the true dramatic climax of the poem, which is at the same time the core of all pessimism, is to be found in Omar's words that, whilst much can be discovered, there is one thing that cannot be discovered:

. . . many a knot unravel'd by the Road;
BUT NOT THE MASTER-KNOT OF HUMAN FATE.

The Why, the Whither, the Whence are all unknown. The meaning of life is hidden:

There was the Door to which I found no Key;
There was the Veil through which I might not see.

And this means, though the poem does not say so, that man cannot know God.

A similar despair of knowledge, that issues in irrationalism, is another characteristic of our age. It is revealed in many ways, ranging from the sheer thoughtlessness of many to various forms of Religious Quietism. But it is not the Christian attitude to knowledge. Jesus offered Himself as Truth to

those who sought for Truth. He was ever seeking to stab the minds of men awake; and, though He was no gadfly like Socrates, He bade men think no less urgently than did the Greek Philosopher. If He taught that some things cannot be known by human minds, He taught that much can be known. He taught that knowledge comes to those who approach it in the spirit of humble inquiry rather than with demands. Omar, FitzGerald, and other pessimists approach life with demands, in arms against the universe. And this attitude is seen to-day most clearly, though not exclusively, in men's thoughts about religion. Men look for a God whose nature they have pre-determined and for a meaning of life that they have pre-conceived. Much Christian preaching and writing makes little impression because those who hear or read do so rather in order to check what is presented to them with their ready-made beliefs than to learn what may be true. Conventional thought delays spiritual progress as it delays scientific and social progress. Jesus bade men consider the lilies—and that method of humble inquiry is always the method of the true scientist. He sought to teach men to look at people without prejudice—and this is the method of the true student of human life. Though no academic philosopher, His attitude to life, and the attitude that He desired in others, was an unprejudiced love of facts and truth. We need again to learn to abide by His method. We need to hear the message, seek—for whatever may be there—and ye shall find; knock—without deciding what is behind the door—and the door will be opened. Men still despair of finding any meaning in life because they have thought of some kind of meaning for themselves and cannot find it there. They seek for a God made in their own image and see only

. . . that inverted Bowl they call the Sky
Whereunder crawling coop'd we live and die.

The pessimism of our day is, in part, that of men who have sought for a hedonistic type of treasure that only their imagination buried in the field—and have not found it.

II

But let us return to the central point in the poem. We have seen that this is despair as to the possibility of unravelling the 'Master-knot of Human Fate', and that though Omar rejects Reason, he still longs for reasons. At the end of the poem, just before the final despair, there is the characteristic cry of the man who thinks he has escaped from the search for truth, but has not escaped.

Would but the Desert of the Fountain yield
One glimpse—if dimly, yet indeed, reveal'd . . .

Would but some wingéd Angel ere too late
Arrest the yet unfolded Roll of Fate,
And make the stern Recorder otherwise
Enregister, or quite obliterate!

Ah, Love! could you and I with Him conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits—and then
Remould it nearer to the Heart's desire!

This is the cry of the man who thinks that he has ceased to desire God, but who still looks for Him. He tries to shut his eyes, but still he feels himself bound by the Master-knot of Human Fate. He has abandoned Knowledge, but he hungers for Revelation.

Such, I believe, is the attitude of multitudes to-day. And God's supreme answer to this need is Jesus. The meaning of Christianity is that God takes the initiative in the matter of man's faith, that man is not left to unravel the knot by himself. Facts have been offered that can awaken conviction of truth. Still the only adequate answer to pessimism is to be found in the Person and Teaching of Jesus.

. . . through the thunder comes a human voice
Saying, O heart I made, a heart beats here!
Face, My Hands fashioned, see it in Myself.

For a little while men may be satisfied with a God of whom they know nothing, but such a God tends to disappear in the face of inscrutable adversity.

The great need of our day is the presentation of Revealed Religion, and especially of the Revelation in Jesus. In the interests of broad-mindedness and in the re-action from a rigidly literal view of biblical inspiration we have swung too far from the Bible and from the centrality of Christ. Bousset said that 'Whenever Christianity has struck out a new path in her journey it has been because the personality of Jesus has again become living, and a ray from His person has once more illumined the world'.

History and contemporary pessimism alike call us to a fearless declaration of the claims of Jesus to be The Truth. He claims to be the One who makes the Desert yield its Fountain; the Angel who unfolds the Roll of Fate. The Christian answer to pessimism is that the Master himself has unravelled 'the Master-knot of Human Fate'.

III

There is one more point about the Christian attitude to pessimism which is of great importance. Man can only be delivered from his pessimism when he has come to an understanding of his own place in life, as well as to faith in God.

Throughout Fitzgerald's poem runs the sense of the littleness of man, the fleeting nature of his life, and his incapacity to achieve anything of real worth.

We are no other than a moving row
Of Magic Shadow-shapes that come and go . . .

But helpless pieces of the Game He plays
Upon this Chequer-board of Nights and Days.

Dust into Dust, and under Dust to lie
Sans Wine, sans Song, sans Singer, and—sans End!

Here are resemblances to the thought of Shakespeare's Melancholy Jaques and of Schopenhauer, of Heine and of Hardy, of the book of Ecclesiastes and of pessimists of every age.

Religious thought has two alternative answers to give to this lack of belief in Man, which is only less disastrous than lack of faith in God. The difference between the two answers centres round the old question of free-will. There are two long traditions which, as Dr. Oman has shown,¹ have re-appeared under different names—Pelagianism, Arminianism, and Rationalism on the one hand; Augustinianism, Calvinism, and Romanticism on the other. The Pelagian type of thought has constantly tended toward Humanism, the Calvinistic type toward Fatalism. In our day we have seen a reaction from humanism, which was itself the outcome of rapid scientific advance, a false idea of progress, and ultra-Pelagian thought. The Barthian movement—to use that term to cover kindred movements also—has been a much needed corrective to humanistic ‘religion’. Yet the old tendency towards fatalism re-asserts itself, and still the tension between too-great hopes in man and too-little room for man within the Divine Purpose remains as the test of a religious philosophy.

To put the matter in another way, the religious answer to pessimism may be given by aid of the simile of the Potter and his work, or by aid of the illustration summarized in St. Paul’s words, ‘We are God’s fellow-workers’. My contention is that only the latter is fully Christian and that, without lapsing into humanism, Christian thought to-day needs to re-capture a belief in human freedom and responsibility, in the real nature of the conflict against evil, and in man’s independent-dependence upon God.

Browning’s noble expression of the Potter simile in *Rabbi Ben Ezra* reminds us that there is much that is Christian in that type of thought. But there is also much that is dangerously sub-Christian. Carried to its extreme this idea of man’s passive reception of the grace of God leads either to despair or to inertia. It is significant that Omar himself has much to say about the Potter and his pots, and that the thought

¹ In *Grace and Personality*, esp. p. 19. Third edition.

only increases his pessimism. But even if the emphasis upon the Potter idea—upon passive reception of God's guidance and power—gives to the devout believer a personal satisfaction, it tends to cut the nerve of social progress, and to issue in irrationalism and hedonism, though it be hedonism of a spiritualized type. And these, as we have seen, are the seeds of pessimism.

There are many signs to-day of what may be termed, for want of a better phrase, 'spiritual Fascism', in which the individual is of no importance nor significance in comparison with the 'Dictator God'. Such is very far from the teaching of Jesus, and Christian preaching to-day must not shirk the full implications of human freedom. As Dr. Tennant has reminded us ' . . . such freewill is the human being's burden at the same time that it is a condition of "the glorious liberty of the children of God"'. And the dream that it should be the one of these things, and not the other, is but the child's cry for the impossible or self-contradictory'.¹

Living, as we do, in a weary world, we are tempted to yield to this 'child's cry' in ourselves and in others. The yielding is impossible for one who remains a follower of Jesus who, because He came to set men free, bade men take up a cross. Whether our refusal to accept that cross issues in the pessimism of Omar or in the resignation of pious fatalism makes little difference to the fulfilment of the purposes of God.

Rather the answer of Christian thought to pessimism is to be found in Paul's great words, 'We are God's fellow-workers', to which may be added the only less great saying of Keats that 'this world is a vale of soul-making'.

It is in the conception of men as free agents—free in the sense that they have real choice, real power of self-determination, and real ability to co-operate with God in acts that make a real difference—that the Christian sees with hope the 'Master-knot of Human Fate'. But he only knows how

¹ F. R. Tennant: *Philosophical Theology*, Vol. 2, p. 190.

that knot may be untied when he discovers the revelation of the purposes of God in Jesus, and accepts the Grace of God which is made perfect in his weakness. He then sees the Kingdom or Family of God as the end to which all must be subordinated, the world as a Vale for the making of souls to live in that Family-Kingdom.

In the message of Christ there is both urgency and restfulness; a call to unsparing effort and an offer of unstinted aid. It demands ceaseless thought and untiring action, but it bids men live in this world, which at times is dark, as men who have seen the lights of the Eternal City, and who know that faith, hope, and love abide—and that the greatest of these is love.

For in the revelation that the purposes of God are best summarized, as is His nature best described, by the word 'Love', the Christian reads a new meaning into Omar's words: 'Ah Love! could you and I with Him conspire!'

FREDERIC GREEVES.

Notes and Discussions

SOME RECENT FOREIGN CONTRIBUTIONS TO NEW TESTAMENT STUDY

IN the first of these annual surveys (January 1927) we called attention to the early parts of Walter Bauer's revision of Preuschen's *Wörterbuch zum N.T.* That admirable work has lately appeared in a third edition, and Preuschen's name has with perfect propriety been dropped. The new edition invites comparison with that of ten years ago in several particulars. Happily the German type has been abandoned and the clear Latin type of the first edition restored. The Greek type is also improved. By an ingenious system of abbreviations a great deal of new illustrative matter has been brought in. With regret we notice that the introductory essay on the Greek of the N. T. has been dropped. There is no other Greek Testament lexicon to be compared with this. (Töpelmann, M.22.30—about £1 10s.) Bauer makes good use of the papyri. We cannot attempt to record the many publications that come under this heading, but it is a joy to report that the second part of the second volume of Ulrich Wilcken's *Urkunden der Ptolemäerzeit* is now published. The great value of this series is that Wilcken is re-editing the papyri of the three pre-Christian centuries which were published more than forty years ago and are now in many cases unobtainable. Papyrology has made immense strides since the time of these earlier publications, and a definitive edition by this supreme master of the subject is more than welcome. The second volume contains the papyri from Upper Egypt, as the first volume was devoted to Lower Egypt.

Two years ago we gave some account of the second and third volumes of the Göttingen N. T. This year has seen the publication of the first volume in two parts, bound separately. Schniewind's Mark and Matthew in *Das Neue Testament Deutsch* (Vandenhoeck & Ruprecht) were issued unbound three or four years ago. They are now published together with an excellent introduction on the origin of the New Testament by Hermann Strathmann. Schniewind was to have edited Luke, but his conscientious thoroughness prevented him from promising it in time for the editor's scheme of publication; so this Gospel has been entrusted to a young Privatdozent, Karl Heinrich Rengstorff (not to be confused with Professor Heinrich Rengstorff who has expounded some of the shorter Pauline epistles in vol. ii). Professor Büchsel is responsible for St. John. The most surprising position in Rengstorff's treatment of Luke is his rejection of Q. He cannot believe that there was an early Christian document which contained only words of Jesus with a few stories about the Baptist and about Jesus, but with no account of the Passion. He

also thinks that in view of his own method (set forth in i. 3) Luke would not have taken such liberties with an early and authentic document, but has rather corrected Matthew by his study of other sources and traditions. Apparently Rengstorff thinks little of the Proto-Luke theory, for he makes no reference to it. The special Lucan material is regarded as part of an otherwise unknown Gospel, embracing the whole life of Jesus, His passion and resurrection, written or told by a disciple of Jesus who, after the break up of the Jerusalem Church, went out to the Syrian Diaspora and thence as a missionary to the Gentiles. Rengstorff attributes to Luke, the travel companion of Paul, the composition of the Third Gospel. In his use of Mark, of Matthew, of the unknown Gospel, as well as of the fragments of other traditions which he has incorporated, we can see a difference in style from the freely flowing Greek of his preface. This is a valuable indication of the Palestinian sources which crop up above the surface of the Lucan style.

Friedrich Büchsel is already known by his *Johannes und der hellenistische Synkretismus* (1928) and his commentary on the Johannine Epistles in the *Theologischer Handkommentar zum N. T.* (1933). We are therefore in some way prepared for the position set forth in twenty-six pages of introduction to the Fourth Gospel. Büchsel is thoroughly conservative, not only in the matter of Johannine authorship (he makes no allowance for mediate authorship) but in his thorough-going claim that this Gospel is of equal historical value with the Synoptics. He contends that it is these rather than John that have subordinated historic arrangement to 'ideal construction', for they felt compelled to bring our Lord's journey to Jerusalem and His death into immediate sequence with the confession at Cæsarea Philippi and the predictions of His passion. Even those who cannot go all the way with Büchsel will find much that is forceful and sound in his emphasis upon factors in the Fourth Gospel too often neglected in critical discussions.

The first *Lieferung* of Bultmann's eagerly-awaited exposition of St. John in Meyer's *Kommentar* has now appeared. It contains no introduction, so we cannot yet predict how far the author will maintain the positions taken up in earlier articles and essays. The eighty pages of this instalment carry us down to John ii. 2. We must reserve comment until the work is completed.

Returning to *Das Neue Testament Deutsch* I. i., it is impossible to praise too highly Schniewind's contribution on St. Mark and St. Matthew. The author is already known by a significant essay on 'Synoptic Exegesis' in *Theologische Rundschau* (1930), by his exhaustive treatise on the word *Evangelion* (1927-31), and by various articles in Kittel's *Theologisches Wörterbuch*. Schniewind interprets Mark's Gospel in the light of the 'Messianic secret', but his use of that term is quite different from Wrede's. It will be remembered that Wrede worked out a theory that the Resurrection first created the belief that Jesus was the Messiah. To account for the absence of the belief in any Messianic claim by Jesus in His lifetime the early Church

(followed by Mark) invented all sorts of hidden hints of the disciples' dullness, and of stern prohibitions to demoniacs and others, by which Jesus sought to preserve the secret. Schniewind acknowledges that the phrase was coined by Wrede, and that he uses it with an altered meaning.

'Jesus is the Messiah of God. This is proclaimed by all the Gospels. In Mark's Gospel, however, it is proclaimed in such a way that the Messiahship appears as a secret, in the miracles, words, behaviour and passion of Jesus. . . . The secret lies in the method of Jesus, in the scandal of His aspect and utterance. He works through the mere word, and that is the presence of the Kingdom of God. He works through the word and through miracle, but to His opponents nothing has the appearance of a Messianic sign. He conceals His message in enigmatic language, He conceals His miracles, hurrying away from the success that would follow, and challenges the final issue. . . . The whole secret, however, is the secret of the call to repentance. Only when we have studied the teaching and representation of Jesus in all the several parts of the different Gospels and considered it as a whole, together with all that the experience of the ascended Lord taught His Church as it is set forth in the rest of the New Testament—only then can we understand fully what this call to repentance means. And then for the first time shall we find the disclosure of all that Jesus as Messiah means to His own to whom He reveals His secret.'

The same qualities of sanity and penetrating insight which appear throughout the exposition of Mark are shown in the commentary on Matthew.

It is interesting to compare two other recent volumes on Mark's Gospel. Ernest Lohmeyer has produced the volume which at long last supersedes Bernhard Weiss's work of 1883 in Meyer's *Kommentar*, which was revised (in conjunction with Bernhard's son Johannes) in 1892 and 1901. The introduction is short, and consists of a series of paragraphs dealing with the name Jesus, and the titles Nazarene, teacher, prophet, Christ, Son of God, Son of Man, and the word Gospel. As in the other commentaries in this series, a translation of each section is followed by a series of explanatory notes, the critical and linguistic notes being printed in smaller type on the lower half of the page. Most bibliographical references are restricted to these notes. The exposition is mingled with critical discussions, and this prevents the reader from finding the pleasure which Schniewind's lucid treatment provides. But the purposes of the two books are distinct. In spite of the complexity which Lohmeyer finds in, or introduces into, every narrative, his learned pages will prove indispensable to critical students.

The third edition of Klostermann's well-known book in Lietzmann's *Handbuch* embodies new material gathered in the last eleven years. But it has twenty pages fewer than its predecessor. This abbreviation has been secured by greatly reducing the lexical and textual notes. The reader is assumed to have Huck's *Synopsis* or Erwin Nestle's text with critical apparatus before him, and to have Bauer's *Wörterbuch* at his elbow. Even then the editor regrets that he can find no room for adequate discussions on some of the latest conjectures on such subjects as the formation of the Gospels and the supposed mistranslation of the original Aramaic in our Greek text.

Another third edition in the same useful series is Dibelius's commentary on Thessalonians and Philipians. But his revision, after

twelve years, has given us an extra twenty pages. Most of these are devoted to Philippians, where much attention is given to the theory that we have in Phil. ii. 6-11 an early Christian hymn. This excursus is entirely new to this edition, with its examination of structure, vocabulary and Christology. Dibelius suggests that the problem of the relation between 1 and 2 Thessalonians is best solved by supposing that the First Epistle was addressed to the leaders of the Church, and the Second, with its less personal tone, was written with a view to public reading in a church service. In Philippians the subject of episcopacy is dealt with more fully than in previous editions. The arguments for an Ephesian imprisonment receive more attention than before, though a verdict of 'not proven' is given on the relative merits of Rome, Ephesus and Caesarea as the place of origin.

In recent years we have sometimes complained that *Neutestamentler* are receiving less than their due share in the *Theologische Rundschau*. The balance is redressed this time. In the five numbers for 1937 which have come out so far we have an exhaustive review of Otto's *Kingdom of God and Son of Man*, covering more than thirty-three pages, and three instalments of a great essay by Lohmeyer (almost a hundred pages in all) upon 'The Lord's Supper in Primitive Christianity'. As Otto's most important book is shortly to appear in an English translation from the Lutterworth Press, we hope that Bultmann's criticism of Otto may be given, at least in outline, in some English periodical. Such a debate could not fail to bring into prominence some of the chief elements in the teaching of the Gospels about the true nature of the Kingdom and of our Lord's self-consciousness. The first and perhaps the most damaging charge is that Otto accepts Bussmann's questionable solution of the Synoptic Problem, but uses whatever source best suits his construction of the text of a passage. One of Otto's most interesting suggestions is that in the Lucan account of the Last Supper, xxii. 29 originally came immediately after verse 19^a. It is well known that in the Western Text (here preferred by W-H) verses 19^b and 20 are missing. Otto thinks that in verse 29 we have what is otherwise lacking in the Lucan record—the significant words about the covenant: 'And I covenant with you, even as my Father has covenanted with me, a kingdom.' Now in Lohmeyer's article an interesting observation made by Plooijs is recorded. The Aramaic word used by Jesus for covenant was probably *q̄yāma*. From the same root came *q̄yamla* (resurrection). Then we have the interesting equation: 'Sons of the resurrection' (Luke xx. 38) = 'Sons of the kingdom' (Matt. viii. 11, xiii. 38) = 'Sons of the covenant', if Otto's interpretation of Luke xxii. 29 is correct; and it is worthy of note that the oldest Syrian Church was called 'Sons of the Covenant', at least until the time of Aphraates.

Another theory of Plooijs's that deserves attention is that Hebrews viii-x was a homily on the words of institution. Lohmeyer thinks that Phil. ii. 6-11 was a hymn sung at the celebration of the Eucharist. Indeed, Lohmeyer's long article bristles with points, and though one

sometimes violently disagrees with him, he has given us here a survey of all the points in all the problems set up by the data in the N. T. concerning the Lord's Supper such as we can find nowhere else.

By a natural transition we pass to the third volume of Gerhard Kittel's *Theologisches Wörterbuch*, about to be completed with the end of Kappa. For some of the most important articles in this volume are concerned with words related to the Eucharist. Such are Johannes Behm's dealing with 'breaking of bread' and 'sacrifice', that on 'communion' (Hauck), and on 'priest', 'priesthood' (Schrenk). There are many other articles of great theological importance, such as 'revelation' (Oepke), 'preaching' (Friedrich), 'judgement' (Büchsel), 'propitiation' (Büchsel and Hermann), 'the world' (Sasse), 'God' (Schrenk), 'death' and 'immortality' (Bultmann). The closing number of this volume will have an article on 'the Lord'. One of the most welcome is that on 'Ecclesia' by Karl Ludwig Schmidt, whose peculiar fitness to write on this subject was shown by his contribution to Deissmann's *Festschrift* (1926), 'The Church of Primitive Christianity'.

The name of this distinguished scholar recalls the grave injury which has been done to him by the intolerant powers that govern Germany at present. He was one of the first victims of the Nazi régime, being dismissed almost immediately from his chair at Bonn. He still continued to edit the monthly periodical, *Theologische Blätter*, which he had founded and carried on all through the most difficult years after the war. Before long, as Professor Schmidt was compelled to live in Switzerland (where in due course he was called to a chair at Basel), the law required a co-editor living in Germany and responsible to the government. So Professor Hermann Strathmann was associated in the editorship. Last February the *Blätter* did not appear. In the middle of June publication was resumed, but at the cost of the extrusion of the distinguished editor who created and for so long sustained the periodical, always keeping up a high standard. Further comment is unnecessary.

Recent articles of interest in *Theologische Blätter* are a paper by the late Professor Windisch, 'The Fourth Gospel and John: a contribution to the question regarding the witness of St. John's Gospel to itself', (July-August; this essay really adds nothing to what was already known of that scholar's views); also an account by Seesemann of the significance of the Chester-Beatty papyrus for the text of the Pauline Epistles. The Pauline Codex of the same papyrus is the subject of another examination in *Revue Biblique* for January 1937 by Père P. Benoit. We must also refer to the same writer's article in the July number on 'The Pauline horizon of the Epistle to the Ephesians'. In view of the perennial interest of Johannine criticism it is worth while to consult an article in the same periodical for October 1936 by Professor L. Vaganay, 'The End of the Fourth Gospel', in which the writer contends that John xx. 30-31 originally stood after xxi, as the closing words of the entire Gospel.

Within the last year a valuable addition has been made to the

N. T. Apocrypha. Tertullian (according to Dr. M. R. James) tells us that the *Acts of Paul* was composed shortly before his time in honour of the Apostle by a presbyter of Asia who was convicted of the imposture and degraded from his office. Until recently this work was known to us only from a sadly mutilated Coptic MS. at Heidelberg, from a single episode, the Acts of Paul and Thecla, extant in Greek and many versions, the correspondence with the Corinthians, preserved partly in Coptic, also in Armenian and Latin, and the Martyrdom, preserved in Greek and some versions. But the main part of the narrative seemed to be completely lost. Ten years ago a bundle of papyrus documents came into the possession of the Hamburg Library. Dr. Carl Schmidt (who thirty years before had translated, edited and published for the Heidelberg University the Coptic fragments of the Acts of Paul) soon announced that amongst these was the Greek original of the long lost work. After nearly ten years' work the document, unhappily very incomplete, has been published by Dr. Schmidt, thanks to the help of the eminent papyrologist, Wilhelm Schubart. There is a full introduction, a transcription of the Greek text with a German translation on the opposite page, with textual and other foot-notes, a vocabulary, a series of critical studies, and twelve photographic facsimiles of the papyrus sheets. Although there are gaps, due to the fragmentary state of the papyrus, it is evident that some of the episodes already known from the versions and some Greek MSS. were given here in an abridged form. The most interesting episode is that of Paul's encounter with the lion in the arena at Ephesus. When Harnack reviewed Schmidt's earlier publication of the Coptic fragments (*ThLZ.*, June 1904) I see that he doubted the editor's judgement (based upon measurements) that the *Acta Pauli* could not have contained an account of a journey to Spain. From the original Greek text it is now clear that Paul's visit to Rome led to imprisonment and martyrdom. The strange thing is that the journey to Rome is that of Paul the missionary who journeys from Philippi to Corinth and then sails straight to Rome, without misadventure, and as a free man, in a ship with a captain who had been baptized by Peter. Jesus is seen walking on the water, and explains that his sad countenance is due to the thought that he is to go to Rome to be crucified again. This shows that the author, who draws from the canonical Acts and the Pauline Epistles, is a mere novelist, without any historical conscience.

ИПАΞΕΙΣ ΠΑΥΛΟΥ (J. J. Augustin in Glückstadt-u.-Hamburg, 10) is a credit to Editor, printers and publishers.

W. F. HOWARD.

CHILDREN PRAISING

THE Oxford University Press, which rendered a notable service in giving us *Songs of Praise*, has now produced a hymn-book for little children which should be warmly welcomed by all whose privilege it is to teach the very young to sing hymns, whether in school or at

home.¹ They will, of course, judge this collection not by what it omits but by what it contains—that is, in brief, 102 little poems, prayers and graces, dealing with the realities of a young child's religion, and set to tunes of simple beauty and in many cases of proved worth. Not least, in form and appearance it maintains the very high standard of the best modern book-making. On the cover is a reproduction of what is surely the supreme example in art of 'Children Praising': a panel from Luca della Robbia's singing gallery in Florence; and nothing better could be said of the book than that the compilers have aspired not unworthily to this level of innocence and holy joy.

Our ideas of what is sincere and true in children's worship have undergone a great and salutary change in the present century; and it is not surprising to read in the editors' preface that much of the material to be found in older collections 'was marked for all possible avoidance'. A very few old favourites have been admitted, such as 'Jesus bids us shine' and 'The shepherds had an angel' (set by the music editor); but many of these verses are new. We note that the editor of the words (whose identity is presumably indicated under some twenty of them by the initial H) does not pretend that everything he has included is of permanent value. The ditties about 'birds and buds and babies' are as pretty as most, and the little prayers and hymns about Jesus, by various authors, show a wise and sympathetic understanding of His little ones. Here is an example by the editor:

Am I too young to understand
The Cross where Jesus died?
The woe that broke His gentle heart
When He was crucified?
Yet if I try to do God's will
Its meaning I shall know,
And learn how Love came down from heav'n
To save me long ago.

Among modern hymn-writers we notice the names of Canons Briggs, Crum, and Percy Dearmer; of the Victorians, Christina Rossetti, Jane Leeson, William Canton, and the Methodist, the Rev. E. J. Brailsford. From an earlier time Coleridge, Blake, Watts, Crashaw, Herrick and George Wither are all represented, the last-named by a lullaby, 'When God with us was dwelling here', one of the gems of the collection, exquisitely set by Vaughan Williams.

Choosing good tunes for little children is perhaps easier than choosing or providing good hymns. More suitable material is available, and the compiler is not to anything like the same extent restricted by the child's capacity to appreciate it. The musical editor has, very wisely as we think, not confined his selection to the type of nursery tune so often used exclusively in the Beginners' and Primary Departments. Here are *Dix* and *Richmond*, *Brockham*, *Surrey*, *Tallis' Ordinal* and *St. Venantius*, set alongside the Folk-song melodies; here, too, are such fine German tunes as *Vom Himmel hoch* and *Es ist kein Tag*

¹ *Children Praising*: Words edited by W. H. Hamilton, Music edited by Herbert Wiseman. (Oxford University Press, 3s. 6d., Words only, 6d.)

and *Gute Bäume bringen*. As the editor most pertinently remarks, 'these great tunes, once learned, will become a priceless possession for life. . . . The children will, in their later experience, probably meet new words in a more friendly spirit because they already know the tunes'. This may mean putting a great and dignified tune like the Scots psalm-tune *Balfour* to very humble uses:

Down deep dark mines below the ground
Fathers and brothers toil,
And dig for coal to warm our homes,
And make our kettles boil.

But the principle is sound, and we hope it will be followed by other compilers of hymn-books for the very young.

Among many interesting settings we notice the tune of 'Good King Wenceslas' (*Tempus adest floridum*) restored, as in the *Oxford Book of Carols*, to its original use as a Spring Carol; Holst's *Cranham* used for Spring instead of Winter; *Wellspring* (*St. Petersburg*) as a 6-line 8s to a hymn of glad thanksgiving; *Brother James' Air* to 'He prayeth well who loveth well'.

The music editor includes in his preface some valuable hints on how to teach little children to sing, specially emphasizing (a) beautiful tone and (b) the supreme importance of correct verbal accentuation. We share his conviction that a sing-song style is not a foregone necessity with small children: it can be avoided, if both words and tune are worth singing. Two of his remarks on these points are memorable: 'Children know quite well when they are making ugly noises and respond, at once, to an appeal for beauty.' 'Technique must always be subservient to imagination. The purport of the words should always be kept in view, and they must not only be beautiful and clear, but significant also.'

This beautiful book is everything a child's first hymn-book ought to be. Also, it is a timely contribution to a great and lovely cause. Its price (3s. 6d. and 6d.) puts it within the reach of everybody concerned, and we commend it heartily to all teachers and all parents of little children 'in every Christian kind of place'.

A. S. GREGORY.

THE DECAY OF HATING

RATHER tiresomely, a title like the above will coin itself in the mind after meeting Jonathan Swift again. Mr. Bertram Newman renews our acquaintance with him so pleasantly and with such fair-mindedness in the volume recently published by George Allen & Unwin, entitled *Jonathan Swift*. If the price be 12s. 6d., it is little enough in return for the many hours' enjoyment that the reading affords and is not at all commensurate with the labour of the writing.

Mr. Newman suggests his work is not in any sense the final life of the great Dean, but it probably will serve the average reader well enough, though there will be some who will suffer it to lure them on into further studies of the personality about whom we share Vanessa's

bafflement—'Could I know your thoughts, which no human creature is capable of guessing at, because never any one living thought like you . . . ' Indeed, one refreshing feature of Mr. Newman's book is its respect for the mystery that was Swift. Where the light is good enough to see by, Mr. Newman uses the probe zealously, but he knows the occasions when all the available information lights too small and fitful a candle to allow the sharpest implement to avail against the victorious shadows. Though he justly hopes to have uncovered here and there a new aspect of Swift, his book re-emphasizes the enigmatical quality of the character who out-challenges easy and complete portrayal. We are not other than his contemporaries 'who gathered round Swift subservient to his slightest whim; awed and fascinated and baffled by the man who was much more than the greatest prose writer of the age; who had also in his day, dictated the political opinions of the English nation, and had inflicted a decisive defeat on an English Government single-handed . . . ; by the patriot whose contempt for his country was frequently and poignantly expressed; by the philanthropist who spent much of his time and much of his money on helping those in need, and yet hated his species; by the jester whose sardonic wit threw strange lights into an abyss of gloom beneath; by all that they could see and understand of a personality which was unlike that of any other being'. To the horror of the last days belongs the well attested remark of his own when his housekeeper put out of his reach a knife, 'I am what I am', and he was. Walpole, who once thought of arresting him, was warned it would require ten thousand men to take him from his deanery, so regal was the position he had assumed in the minds of the people of Ireland who rang bells and lighted fires for his birthdays.

It is good, too, that mystery should not be confined to his relations with Stella and Vanessa. Mr. Newman's well-balanced book does correct the sieve-like tendency of average minds to let slip out of sight the great activities of Swift's life and to retain only the recollection of the women who loved him. It would be a sad thing if his name only recalled those of Stella and Vanessa. Far different is Mr. Newman's picture of this aboundingly vital and forceful figure with his thirst to be a man of affairs. All his life he had to tame his fierce energy by incessant walking. There was in him the perpetual ache to do something, and the main tragedy, I suppose, is that he only succeeded—and succeeded so well—in what he did not want to do. Apart from the brief years of his great influence in England, which completely spoilt his taste for all else, Swift was condemned to achieve greatness in that for which he had no heart. With nearly every poetic endowment, poetry escaped him. To be a great man of affairs was denied him and the capacities of a dictator smouldered within him, and his passion to direct and control and improve other men was banked down to feed an inner fire. Much success he did achieve. He curbed his temperament so as to be a sufficiently great Dean. He never wanted great friendships. Of the great medical he wrote: 'If the world contained a dozen Arbuthnots I would burn my *Travels*.' He became

the idol of a people. 'He was their friend, and they knew it. . . . Simple folk, they judged Swift by simple standards, and pronounced upon him a verdict from which, so far as it goes, there can be no appeal.' He wrote an immortal classic of which he once declared that 'it will much mend the world'. But none ever desired less to win fame by writing such a book as *Gulliver's Travels* than did Swift. That fame was a thing he would give away to any one. It was not the right sort to produce the results he wanted, and Swift wanted results. Yet the results his soul thirsted for were denied him. He was 'destined to weave ropes of sand'.

Confronted with the misery and poverty of Ireland, his fierce energy flung him into the rôle, not merely of a pitying philanthropist, but of an indignant reformer. 'I do protest without affectation', he wrote to Pope, 'that your kind opinion of me as a patriot, since you will call it so, is what I do not deserve because what I do is owing to a perfect rage and resentment, and the mortifying sight of slavery, folly and baseness about me, among which I am forced to live.' Moved by this tremendous indignation and impatience of the intellect and emotions, he became possessed with an entirely disinterested zeal for the woes of Ireland. The *sæva indignatio* burned into his brain and fed the fires of his genius which found issue at the point of his powerful and terrible pen. Against all likelihood he became one of the fiercest agitators of all time, 'appealing to the masses more than to the classes, working on an incipient movement of popular feeling and fanning it into a blaze'. The same anger awoke what was already slumbering in his brain and brought to expression the terrible visions of *Gulliver's Travels*. But did he do well to be angry? Whatever mystery attaches to the rest of Swift, there is no doubt resting upon his anger.

However much this may be explained or palliated by his chronic malady, and apart from thinking of the days when his irritability overmastered the will that held in his passion so long, there can be little doubt that this hatred was the inspiration of his genius, at least so it seems to us. But did he appear the same to the people who knew him and the friends who loved him? Certainly he awed them and made them 'walk delicately'. They could not imagine looks and features that carried on them more terror and austerity. George Faulkner asked one evening at supper for a second helping of asparagus. He was told to finish what was already on his plate. 'King William', said the Dean, 'ate his stalks.' 'And were you fool enough to obey him?' said some one afterwards to Faulkner on hearing the story. 'Yes,' was the reply, 'I did, and let me tell you, if you had dined tête-à-tête with Dean Swift you would have eaten your stalks too.'

Yet perhaps Swift fitted into his own day much more easily than we think. It may be due a little to our placid skies that he seems a fiery comet. We may have lost the art of hatred. With us is a certain cold-blooded callousness in the way we bomb defenceless cities from the air without any anger raging in the blood at all. Men on the defeated side are led out to be shot against walls, shaken hands with in a kindly fashion and dispatched with every sign of amiability. There

may be something to be said for that more human thing, anger. Men of Swift's day never seemed ashamed of it. This explosive activity was a normal part of a man's armoury. They did not seem to mind, and met wrath with wrath. They may actually have relished it in a way we cannot, who will do anything to placate and avert the rough edge of a stormy soul.

It was certainly possible for Swift to cherish a hatred of mankind and a love for individuals which, as Mr. Newman remarks, is probably a more gracious, and possibly a less common state, than the converse. So, too, the public of his day were able to regard the sardonic wrath of *Gulliver's Travels* chiefly as a contribution to the world's merriment. Superiority to anger is a modern quality which is almost universally affected. It is probably futile to ask if it be a gain or no. Mr. Newman, appalled as we all are, at our muddled thinking, divided emotions and loyalties, cannot repress the wish that Swift were here to say his say about it all. Would it do us any good to be told what fools we are and how stupid our follies by the vivid satire of Swift? Would the white-hot lead of his tongue poured on our wounds bring healing? It seems difficult to see how the ground can be cleared for the new beginnings of better days without such an explosion of a high-minded soul in creative wrath. But then, did Swift's anger effect aught in his own day? He would be a bold man who denied its efficacy. His words bored their way into the mind of his age and stayed there as a corroding discontent, issuing perpetual challenge. One is tempted to believe that a high-minded anger is rather more needed to-day than more of a too-proud-to-be-angry mood and love so universalized that it treats Tom the Tinker and Taffy the Thief alike. The decay of hatred may have robbed us of one weapon of reform and change. There is something exhilarating and purifying in the hot flame of a generous soul.

Not that Swift was quite this. There was something wrong in Swift's anger, more than the overdoing of it, something not reasonable in the last book of his *Travels*. Even the apostle of common-sense could not see red and avoid error. Perhaps it was just the too exclusive dependence on the lash by one who had no faith either in man's sense or goodness. Dickens also had the metal of wrath in him, but he tempered his anger with sentiment and laughter. What a world away is Swift from John Wesley whose mind came into the light about the very time Swift's mind reeled into the darkness of his last sad years! Wesley, too, believed in wrath and was not always butter-mouthed himself, but he had room for another feeling which, it must be confessed, has yet to prove its might in the material world, however triumphant it is known to be in the world of the soul. Wesley did live and preach 'Perfect Love', and went about sweetly doing good.

Nevertheless, if I remember aright, the Dean had a sermon on doing good. He adorned his own life with many charities, often graced with a surprising delicacy. No one doubted the long valour with which he put on cheerfulness against the invading melancholy that finally overcame him. Dr. Young, of the famous *Night Thoughts*, records a little incident—'I remember as I and others were taking with him

an evening's walk about a mile out of Dublin, he stopped short. We passed on without perceiving that he did not follow us. I went back and found him fixed as a statue and earnestly gazing upwards at a noble elm which in its uppermost branches was much withered and decayed. Pointing it out, he said, "I shall be like that tree. I shall die at the top". The tree was a noble elm. It may be the withering that came from on high and smote the lofty head marks the decision of the high gods that man shall not live by anger alone. Not that Swift did, but sufficiently so to become heaven's admonitory portent. To the old question, 'Doest thou well to be angry?' Swift would have roundly answered, 'I do well to be angry', though he knew the passion would one day destroy him, as it did.

PERCY J. BOYLING.

AN INTERPRETATION OF MYSTICISM

MYSTICISM has had a home in all the great religions of the world: Hinduism, Buddhism, Mohammedanism and Christianity; therefore whatever opinions may be held about its meaning and nature, it must be acknowledged as a wide-spread, persistent and distinctive expression of the spiritual life. Find it where we may, it wears characteristics which stamp the mystics as members of one family and suggests that they have grasped an element in religion deeper than its varied forms which claim their loyalty. In Christianity the great mystics have belonged to every section of the Church, and members of all denominations have been able, without difficulty, to understand and appreciate them. The Church has had its philosophers, practical leaders, ecclesiastical statesmen and reformers, many of whom have had strong mystic tendencies, still, the fact remains that the mystics have been a class of their own. Not a few of them have proved themselves to be practical men of affairs, others philosophers of high degree, but their first concern has been to know God and to be at one with Him. Those who have become known, either through their writings or their labours, may be claimed as representatives of thousands of men and women in each generation who have shared their experiences, but have left no record behind them. Even to-day it would be difficult to find a congregation without its mystic, whose simple godliness enables him to speak with authority of the 'deep things of God'. Thus no criticism, no interpretation, can invalidate the fact that mysticism is a normal, time-honoured type of Christian experience.

In considering Christian mysticism, to which we shall confine our attention, we are arrested by the fact that it implies ethics and philosophy, a rule of life and a theory of knowledge. Starting with the assumption that God is immanent in all things including man, and that knowledge of God is attainable, it accepts certain conditions, one of which is moral affinity, as necessary to the pursuit of that knowledge. 'Follow after peace with all men, and holiness, without which no man shall see the Lord' (Heb. xii. 14). This demands that a man shall set about disciplining all the powers of the mind in order that he may be

pure. All that intervenes between man and God belongs to the mind's imperfect functioning; cleanse it of impure feelings, lawless actions and erroneous thoughts, and the vision of God becomes natural. In support of this contention the mystics are able to claim the support of the New Testament. Such passages as 'Blessed are the pure in heart, for they shall see God' (Matt. v. 8), 'The Spirit itself beareth witness with our spirit, that we are children of God' (Rom. viii. 16), 'He that believeth on the Son of God hath the witness in himself' (1 John v. 10), are quoted to show that the Lord and His Apostles gave the highest possible sanction to mysticism in the descriptions of their own religious life.

The mystics are practically unanimous in asserting that their knowledge of God has not originated in the will or the reason; these mental powers have only worked out in daily affairs, or interpreted into the language of the schools, knowledge which has been gained by a higher faculty. The logical steps by which thought moves from point to point before it reaches its conclusions, and the obscurity which so often attaches itself to those conclusions, are excluded. Knowledge is immediate, the result of intuition or insight, and the relation between the soul and God so real and intimate, that the worshipper becomes as sure of God as of himself. Thus reason is discounted and relegated to a subordinate position, and the world of sense is left behind as a mere appearance. Knowledge comes by way of revelation, and the mystic is convinced of a supersensible world of reality which manifests itself in so far as he learns to live the life of the spirit. This means that the revelations, viewed from the objective side, belong to the world of reality; but subjectively, they are the outcome of success in practising the illuminative life which consists in 'the concentration of all the faculties, will, intellect, and feeling, upon God'.¹ In this way, the habit of perfectly submitting the soul to God is acquired, and passivity in His presence prepares the mystic for that ecstatic union with the Divine which transcends all description and is the goal of all his efforts.

Mysticism is full of attractions and repulsions; a certain type of mind turns to it almost instinctively, while another quite as naturally turns away. Its essential truths make their silent appeal and from time to time its smouldering fires burst into active flames, but on the other hand, its disregard of philosophical methods combined with the impractical and unsocial standards of conduct that have sometimes been associated with it provokes criticism and alienates sympathy. Its adherents are often too enthusiastic to be aware of its pitfalls, and its opponents too impatient to be just to its merits. To put aside the bias of temperament and consider it impartially is a difficult task for any student; but its history, vitality and truth, demand that the attempt shall be made.

Like other aspects of the religious life, mysticism has been subjected to the scrutiny of the psychologist, who has thrown much light on its experiences and the mental conditions which accompany them;

¹ *Christian Mysticism*, by W. R. Inge, p. 12.

he has also described cognate cases which have had their origin in causes outside of, and alien to, religion, and thereby given rise to much needless fear. Just as the student of religion once found it necessary to probe into the meaning of the fear and magic of the savage, in order to discover the foundations of religion, so the psychologist has examined and described the so-called mystic states produced by alcohol and anaesthetics, to illustrate the mystic consciousness at its higher levels. Such procedure is perfectly legitimate, but it subjects careless thinkers to the temptation of confusing two distantly related states of experience and of estimating both at the same value. Were we to make clear to ourselves what happens to a person under the influence of alcohol or anaesthetics, we should see that their experiences can no more be called religion than a man's shadow can be called his body.

It is worth pointing out that all these 'drug mystics', as they may be called, have been, or are, religious, and that their ecstasies produce nothing new. What they experience is already in the mind, alcohol or anaesthetics only afford the opportunity of its coming to the surface again. I once gave an address at a public meeting, where the chairman afterwards called for discussion. A man arose and expressed the most beautiful religious sentiments with an eloquence and passion that made me envy his power. I congratulated him from the platform, and after the meeting had closed went to speak to him; but to my amazement he was nearly drunk, and a few inquiries showed that he was a well-known backslider.

The chief characteristics of these alcoholic and anaesthetic subjects are well marked: the critical faculties subside, the controlling power of the will loses its hold on the mental processes, and the emotions gain full sway. This accounts for the sense of expansion in the alcoholic states, and for the patient's loss of the power of discrimination under anaesthetics. The drunkard is only in the first stage of this emotional condition, but his care-free ecstasy is the result of drugging the higher powers of his individuality; he is on the same road as the patient under anaesthetics, and may continue until, like him, he has become a mere creature of feeling with the same defective perception of time, space, and the sense of things.

When the subjects of these experiences attempt to give their own account of what has happened, they are under the necessity of doing so after their return to normal consciousness, by the natural faculties of the mind, and in harmony with the conceptions of life which they are accustomed to entertain. Usually, the drunkard can only say he has had a good time with his boon companions. When I was a boy, a drunken man once gave me his watch. I still remember the disappointment I felt the next day, when he came and asked for its return; to-day the incident makes me think of the humiliation he must have suffered. It is in perfect harmony with this that the anaesthetic subject, on returning to consciousness, leaves behind his ecstasy and his visions; he retains no new knowledge, no clear impression of what he has seen, the memory can only be described as a pleasant

vagueness. Professor James describes typical examples of anaesthetic revelation in more impressive language. 'It is a monistic insight, in which the *other* in its various forms appears absorbed into the One.' 'No words may express the imposing certainty of the patient that he is realizing the primordial, Adamic surprise of life.' 'Depth beyond depth of truth seems revealed to the inhaler.' He resumes his normal consciousness with the afterthought 'That he has done with human theories as to the origin, meaning, or destiny of the race. He is beyond instruction in spiritual things'.¹ Truly, all this sounds very imposing, but when we search for any definite statement of truth which insight has recovered from the depths, we get no further than generalities; if knowledge has come to the patient, we are forced to the conclusion that it is strangely individualistic and incommunicable. The absorption of 'the other' into the One may be likened to the manifold objects of a landscape fading out of sight as twilight settles into darkness; but here the darkness is mental and the victim, mistaking indistinctness for identity, confuses the indefinite with the infinite. Our own conviction is that the higher powers of the mind having been put out of action, any contact with reality which the anaesthetic patient experiences is of a lower order than that which is present in his ordinary daily life.

We may leave these external resemblances and turn to the genuine mystic life. It has already been pointed out that it implies a moral rule of conduct. In the teaching of Jesus there is a fusion of morality and religion so complete that any person who separated them would justly fall under the suspicion of being non-Christian. The mystics aimed at perfect harmony with God, but unfortunately, in so doing many of them took the wrong turn, and in their discipline followed what is known as the negative way. The discrimination between right and wrong and the exercise of choice are facts which come to light with the awakening of our moral consciousness, and as our behaviour is bound up with the use we make of material objects, we soon attain the conviction that certain things are good, others evil and the source of our temptations. Even to-day, there are many people who never outgrow this external view of moral life, so we must not be too hard on the mystics of the Middle Ages who rigorously sought to carry it to its logical conclusion. They felt that if natural objects led them into evil, they must learn to live without them; if friendships and social ties absorbed the time necessary to spiritual culture, the all-important demands of the soul must have first consideration; when the claims of wife and children were seen to thrust themselves between the soul and God, they followed the only safe course, made the great sacrifice and went into solitude. Then came the hermit's cell or the monastery, but solitude only made it plain that the renunciation was not complete. Stronger in its solicitations than all outward things was the mystic's own body, hence it must be brought into subjection. We need not dwell on the self-inflicted sufferings of these deluded creatures; everybody knows that the negative way carried with it

¹ *The Varieties of Religious Experience*, pp. 387-91.

its own nemesis. The tortured body produced a weakened mind, the emptied life was peopled with the creations of the uncontrolled imagination, so that his self-produced devils preyed upon the unhappy victim until he felt himself ten times more a 'child of hell' than ever.

It must not be thought that all mystics followed the negative way, or that all who did were mystics. It is not the way of Christ, and Dean Inge will not 'admit that it follows logically from the first principles of Mysticism'; still, its prominence has done much to discredit mysticism in the eyes of its critics. Its mistake is obvious. Moral life is inward and spiritual, and attains its purpose not by negation but by development. Conflict and temptation are essential to growth, and the material world is the sphere in which the soul wins its victories; civilization itself is the result of man's triumphs over Nature, and morality is the fruit of self-control. Whenever two desires assert themselves in mutual opposition, no matter how strong, how pleasant, how good at other times and in other circumstances, the lower one may be, the will must reject its appeal. Here is the true negation, yet it is not annihilation but control. Temptations are not tests or burdens thrust upon us by a malignant power, but privileges granted by God, whereby we work out our own salvation. Those who tried to empty their life of temptation cut themselves off from the very conditions which made any healthy religion possible. They impoverished themselves by despising the things upon which life depended, and left the world poorer by withdrawing from it. The renunciation of every opportunity of service rendered them self-centred; by severing human ties they became selfish; with only their own thoughts to ponder they grew morbid. How could they find union with the Divine so long as they denied everything human?

This attempt to make progress by negation also characterized much mystic thought about God. It maintained that God, who is immanent, must not be identified with the symbols that veil His real being; in Himself He is 'absolutely incomprehensible and inexpressible', and unless all symbols and finite things can be transcended, He must remain for ever unknowable. Human thought cannot escape the finite, and so any assertion it makes of God must be expressed in negatives. God is 'without thought, without perception, without will, without purpose, without passion, without desire', said Basilides the Gnostic, and many of the mystics would approve. The individuality of the human personality and the independence of material objects, standing in apparent isolation from each other, can only suggest what He is not. Thus union with God is reserved for the souls who can penetrate material symbols, surmount the finite, and enter into a region where human thought is left behind. The goal at which such thinking arrives can hardly be better expressed than in another sentence from Basilides: 'The God that was not, made the world that was not, out of what was not.'¹

This is not the Christian God whom Jesus called Father. 'To personify the barest of abstractions, call it God, and then try to

¹ *Philosophical Basis of Religion*, Watson, p. 271.

imitate it, would seem too absurd a fallacy to have misled any one, if history did not show that it has had a long and vigorous life.¹ But to perpetrate such an error in the name of Christianity makes one wonder what place the New Testament occupied in the studies of such thinkers. The God who does not manifest Himself in finite things, and embrace all other personalities in His own being, makes no appeal and inspires no worship in the modern world which insists upon immanence being real. The Christian who tries to understand the material universe is learning to think God's thoughts; when he grasps the meaning of art, he is gaining glimpses of the divine beauty; and when he studies history, he is meditating on the ways of God's providence. What we call our sciences and philosophies are shafts of light penetrating the darkness that surrounds our life; but the true mystic knows them as beams of the Eternal Light which have their beginning and end in the Eternal Love.

We must now turn to the mystic's claim to know God by intuition or insight, a method which is set over against reason and said to be superior to it; but intuition has carried so many different meanings that we shall need to move cautiously, if we are to avoid mistakes. It plays a part in all our knowledge, and has been defined as the immediate apprehension of an object by the mind without the intervention of any reasoning process. Thus by turning our attention inward we are aware of our own feelings, desires, and selfhood; and through the senses we know the qualities of objects, their colour, hardness, taste, sound, and such differences between them as one and many, great and small, fast and slow. These elements of knowledge cannot be analysed into anything simpler than themselves, nor can the intuition which perceives them. It is a simple, primitive act of the mind which does not apprehend complex wholes. For this reason it has been spoken of as universal and infallible; but the claim to the latter characteristic cannot be sustained, for it often makes mistakes and requires to be tested by other knowledge and beliefs which experience has stamped as true.

Intuition used in this sense cannot be placed in opposition to reason, it furnishes raw material which must be sifted and harmonized, and unless reason is allowed to do this work we can have no knowledge, except of a very elementary kind. A modern defender of mysticism has said: 'So far from intuitive ideas being "uncertain", and hard to verify, we suggest that the reverse is the truth. There is nothing so sure as that God is, and is love, and is ever seeking to draw men out of their fall into oneness with Himself.'² This statement is typical of the mystic attitude, but the strain it puts upon intuition is too great. The existence, nature, and activity of God here expressed, though regarded as true by all Christians, are often denied by others; and even among Christians there are comparatively few who would claim to have arrived at these convictions by intuition. Usually, our first knowledge of God comes to us through the testimony of our parents

¹ *Christian Mysticism*, Inge, p. 112.

² G. W. Allen, *Hibbert Journal*, Vol. iii. p. 277.

or teachers, and is afterwards confirmed by reflection on the facts of Nature, or history, or by personal communion, or by all three. Nature and history may convince a man of God's existence, and then leave him indifferent to a practical religious life; and so the ground of all mysticism is personal communion. This communion is sometimes accompanied by a sense of God's mercy and love so vivid and unbidden that intuition seems its only possible explanation, and so absorbing, convincing and authoritative that all other knowledge seems worthless in comparison. A careful examination would probably show that such experiences are not so unbidden as they seem, that the subject of them had very clear convictions about God before they occurred, and that in speaking of God's existence, love and mercy, he is not reporting his intuitions, but interpreting his experience in harmony with his previous beliefs. In support of this it may be mentioned that the Buddhist mystic has the same feeling of elevation, immediacy and certainty as the Christian, but he too reads into it the contents of his own faith.

One of the commonest mental acts of life is unconscious inference. We see a yellow sphere and immediately say 'orange', without realizing that the sight of it has led us to infer that it also possesses certain qualities of taste, touch, resistance, &c., lacking which, we should not have so named it. It is not the mere touching of an object in the dark, but also its height, relative position, size, &c., that enable us to say it is a table. We are making such judgements and pronouncements all the day through on similar evidence, and it is thus that we know our friends. It is not likely that any mystic would claim a more intimate knowledge of God than he has of his friends and relatives, but his insistence on intuition implies it. We see certain bodily movements and facial expressions, hear certain sounds, and by analogy with our own experience we infer that they are revelations of a life and personality like our own. In the presence of a tearful eye, a downcast look, and heavy sighs, we interpret grief with the same confidence and conviction as we say 'green' when we see grass; and yet the two mental processes are very different, in the latter case we are giving a name to an object of simple apprehension, in the former, we are stating the conclusion of a chain of inference whose intermediate links we have skipped. We submit that it is a similar inference that the mystic mistakes for an intuition. Certain conditions of which he has intuitive knowledge may be present, and these may prove the ground for an inference so rapid and convincing that the conclusion is accepted as an intuition; but we think that the process involved in knowing God is more complex than he allows. This by no means invalidates the truth that a man does not need to be learned and acquainted with logic in order to know God; such knowing is neither more nor less difficult than the knowing of our fellow men, but the mental process by which we attain it is not intuition.

Are we forced to the conclusion that intuition has no place in the mystics' knowledge of God? No, but the word must have a deeper meaning than we have yet given it. Let us quote a passage from Professor Laird:

'The most usual and the most important sense of the word intuition is that after a long and painful process of analytic investigation we may be able to perceive at a glance the whole setting and the whole truth of the facts before us. There is no piecing together bit by bit, there is no elaborate recognition of particular implications. The process is swallowed up in the result. The result is complete vision, complete insight, like the picture of his whole life which, we are told, flashes before the mind of a drowning man. Such a vision is real although, of course, it is rare and sometimes fallacious; but, on the other hand, it does not dispense with logic.'¹

In these intuitive experiences reason has paved the way for the vision. We have all had moments of insight when, after days of toil on a problem followed, perhaps, by a period of indifference to it during which the mind has been unconsciously working, the solution of it has suddenly flashed before us clear as noonday. In illustration thereof we may recall an experience of Luther. 'When a fellow monk', said he, 'one day repeated the words of the Creed: "I believe in the forgiveness of sins", I saw the Scripture in an entirely new light; and straightway I felt as if I were born anew. It was as if I had found the door of paradise thrown wide open.'² It is safe to say that before that experience there were in Luther's mind ideas of God and forgiveness, memories of repentance and struggle, which had given hours, perhaps days or months, of thought and anxiety; then he stumbled upon the flux that enabled the scattered elements of thought and endeavour to fuse into one glowing whole which gave them a deeper meaning. It was a clear case of reason and, of course, will preparing the way for intuition.

But every acquisition of knowledge gives a wider horizon, every problem solved raises new questions, and the intuition which has harmonized the seemingly independent elements of thought into a living whole has, at the same time, revealed the conditions and possibility of another such attainment. New fields of knowledge, duty and service, have emerged into view, setting before the reason fresh tasks of investigation, meditation and sifting of evidence. There is no finality in religion; the intuition which sums up the past also reaches out into the future, and unless the vision which completes any particular effort is to be the end of all progress, it must be made the starting point of the next advance along a road that is endless. 'What is called mysticism is the great means whereby a religious principle supplements the defects of its own imperfect development, or anticipates the results of a more advanced stage than it has yet attained.'³

If this double function of intuition is kept in view and worked out, we shall obtain a healthy mysticism which can be encouraged without misgiving. It will transcend the age-long conflict between intuition and reason, for while discarding the narrow view which confines intuition to simple, primitive acts of perception and regards reason as a mere rationalizing faculty, it will see both as essential elements in the larger conception which defines reason as 'the whole

¹ *Problems of the Self*, p. 234.

² Quoted by James, *The Varieties of Religious Experience*, p. 382.

³ *The Evolution of Religion*, by E. Caird, vol. ii, p. 291.

personality acting in concord, an abiding mood of thinking, willing, and feeling¹ and accepts intuition as the consummation of its highest efforts. This will be in agreement with the best aims and results of mysticism, whilst freeing it from those tendencies which have sometimes brought it into discredit. It will save it from the barrenness which pursues visions for their own sake. Such pursuit ignores the fact that every genuine vision, by penetrating the hitherto unknown and revealing new tasks for thought and action, makes it impossible to experience the same thrill of revelation by simply traversing the same conditions. When the living soul has seen fresh territory, walking in a circle becomes a futility. This gives the quietus to all attempts to establish any vital connexion between experiences produced by alcohol and anaesthetics, and those of Christian mysticism. The former not only lack the characteristics which give the latter value, but have no capacity of producing them; for it is just those powers of the mind which are necessary to progress that drugs put out of action. Our view also means the end of impractical dreaming, for whatever ecstasies come to the soul are worthless unless they have their origin in common duties and loyalties and issue in the fruit of the Spirit, which is 'love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance'. Every type of Christianity must produce such results, and no amount of prayer, discipline, or self-torture, will atone for their absence. The negative way was the pursuit of goodness, but it is not enough that a man be good, he must be good for something. In all the powers of heart and mind life must be more abundant and goodness must meet a need or fulfil a purpose. Thus we believe, in some such way as we have indicated, Christian mysticism will justify itself at the bar of philosophy and ethics.

JOHN T. NEWTON.

MORE JOHNSONIAN GLEANINGS

THERE are few important subjects in the history of English Literature which can be said to have been completely explored. If serious investigators work long enough or thoroughly enough, they will find something surprisingly new they did not expect. Secrets long hidden from view will come to light often in unexpected and curious ways. Mr. Aley Lyell Reade's latest addition to the *Johnsonian Gleanings* series, which is Part VIII, is a good illustration of this observation. It might seem that after the work of many able biographers, from Boswell onward, the field could not yield further secrets. But Mr. Reade has already shown in previous volumes that the half had not been told concerning the attractive and dominant personality of Dr. Johnson. And now we have in the volume before us additional material which even Mr. Reade himself could not find during his long researches, and some of which has been sent to him by keen Johnson scholars and others in this country and in America. The new material

¹ *Christian Mysticism*, by W. R. Inge, p. 331.

is so important and considerable that Mr. Reade has found it necessary to pause in the progress of his story of Johnson to publish it. He announces in the Preface that he finds it necessary to devote not only this Part, but Part IX also to this purpose.

Future biographers of Johnson will be grateful for all this fully attested evidence. A more painstaking and scientific treatment of those whose names are enrolled among the immortals will be appreciated by future literary students and critics. It will also do something to arrest the large output of heavy biographies which seem to be popular and are advertised as best-sellers. If proof were needed of the literary interest that is increasing we might take, for example, the welcome that is given to the announcement in *The Times* of the discovery in the archives of the Society for the Propagation of the Gospel of the hitherto unknown letters of the Rev. A. B. Nicholls, which are likely to do much to complete the romantic story of Charlotte Brontë. There is also the very dramatic discovery of the Boswell-Johnson papers in Lord Clinton's Scottish mansion, which it is expected will reveal many interesting references.

Mr. Reade's new volume has twenty-seven chapters. As it is a miscellany, each chapter deals with separate material that has cropped up in the course of the years of Mr. Reade's work which can now be supplemented in various points in his story. Space will only permit the briefest notes.

An interesting sidelight on the character of Dr. George Hector—'who assisted so skilfully at the difficult job of bringing Johnson into the world alive'—will appeal to most readers. It appears that part of the professional duties of Dr. Hector was to attend to the poor of Lichfield, and from the newly discovered bill of charges it is revealed that the doctor was a man who attended with tenderness and care even the poorest of his patients. His account rendered to the Lichfield Conduit Lands Trust is printed here in detail for the first time. The names, ailments and costs are given of each of the ten sufferers, the total charge being five pounds eleven shillings. The receipt for five pounds given by him is also printed as he gave it. More particulars are given of these poor people by Mr. Reade in footnotes, such as their ages, place of dwelling, and details which would require careful research. In this way, these poor people receive a modest immortality. Dr. Hector little thought that his sympathy for the poor of the city in 1698 would appear in this interesting manner in 1937. We are reminded of the words of the Gospels—'whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops'.

In 1912, Mr. Reade devoted Part II of his *Johnsonian Gleanings* to the study of Francis Barber, Johnson's black servant. At the time, the number seemed to be almost a complete account of that faithful and loyal servant. Since then, however, fresh material has been discovered which is given now to fill one or two gaps in the narrative.

In spite of much investigation of Church registers, the dates of

Frank's baptism and his marriage have not been found. Like so much else that has happened in the course of the searches, it may be that these will come to light at last. Methodists will know that the only surviving son of Frank and his wife Betsy, was Samuel Barber, who was converted in the Great Revival of 1805-6 in Tunstall, at the same time as William Clowes. 'Black Sam', as he was called by some, was one of the early lay preachers; and his wife, Fanny Sherwin, was a class-leader as well as preacher among the Primitive Methodists. Some uncertainty about Fanny Sherwin's parentage is now cleared up and the registers of Burslem reveal that she was the daughter of Joseph and Ann Sherwin, and not Thomas Sherwin as it had been surmised.

Frank Barber was not only a faithful servant, but an intelligent and affectionate companion. Johnson frequently took him about when he was visiting; he gave him religious instruction, often praying with him and for him. He also made provision for his future in his Will. But for Frank's timely aid Johnson's most curious manuscripts would have been burnt in the fire.

But the most important service which Frank was able to give was in connexion with Boswell's preparation of the great biography. Mr. Reade has already printed one of Boswell's letters to Frank (vide. Part II. p. 66) which show how keen Boswell was to enlist his services realizing well that Frank was a most valuable witness and could be trusted to 'state the truth fairly' in his answers to many questions relating to his master. It is now possible to supplement Boswell's letter with Frank's reply, which is in the possession of Mr. Charles McCamic, of Wheeling, West Virginia. This gentleman, who is a keen Johnsonian, has supplied Mr. Reade with a photostat of the original letter which was written to Boswell by Frank from Lichfield, Monday, July 9, 1787—i.e. three years after Johnson's death. It is an interesting document and reveals his willingness to assist in any possible way in Boswell's biography. When the letters are published which have been found in Lord Clinton's mansion, further evidence may be given of Frank's intimate knowledge of his master's character and movements.

Another reference in this chapter on Francis Barber deals with the discovery of 'Dr. Johnson's Knife-box', which was not included in the list of Johnson's possessions mentioned in Part II. Incidentally, Mr. Reade says it can be stated now with certainty what trade Frank's son—Samuel Barber—followed. He became a potter in the employ of Enoch Wood, whose descendant has supplied Mr. Reade with a confirmation of this and a copy of the note of authentication which used to be kept in the 'knife-box'. It may seem rather a small point to say that the term *potter* was not quite applicable to Samuel, except, as the late Rev. H. B. Kendall pointed out, in the sense of a 'potter's printer', which implies that Samuel had ability to follow a calling perhaps requiring superior gifts. If so, it would help to raise his status socially and intellectually.

The quotation from Dr. Johnson which Mr. Reade printed on the

title-page of Part II of his *Johnsonian Gleanings* comes to mind as we think of all the new knowledge published here for the first time. 'All knowledge is of itself of some value. There is nothing so minute or inconsiderable that I would not rather know it than not.' And we may add that is how Johnsonian students feel as they read the remarkable facts that Mr. Reade has been at such pains to gather for us and succeeding generations. Some may be minute, as the good Doctor points out, but we are glad to have them all if only to give a more finished picture of the man whose moral and intellectual standards are still exerting an influence for good among all types of workers in this busy world.

F. R. BRUNSKILL.

THE IDENTITY OF THE BELOVED DISCIPLE

THE mysterious person who appears in the Fourth Gospel as 'the disciple whom Jesus loved', or 'the other disciple', has been identified by many people, with John the Son of Zebedee, Nathanael, Lazarus, Nicodemus, the 'rich young ruler', and even with Judas Iscariot, but not conclusively with any one of them. Might not another line of approach to the problem, starting from evidence outside the New Testament, be more profitable?

At the close of the first century and beginning of the second there were two men living in Asia Minor whom Papias of Hierapolis calls expressly 'the disciples of the Lord'—Aristion and the Elder John. They were still living when Papias wrote, while the apostles were dead—he says he would inquire not what 'the Elders' 'say', but what the apostles 'said'.

This account of John 'the Elder' has led Charles, Streeter and others to ascribe the three Johannine Epistles in the New Testament, and hence the Gospel, to him as the author. The suggestion is here made that the other Elder mentioned as a disciple of the Lord, Aristion, is the companion of the writer, that is the 'witness' behind the Fourth Gospel, 'the disciple whom Jesus loved'.

(1) The Beloved Disciple would have lived near or in company with the writer of the Fourth Gospel. The Elder John lived at Ephesus and may have been the Bishop. Ariston (or Aristion) is said to have been Bishop of Smyrna. Both of them were thus living near Papias and in the district in which the Fourth Gospel was published.

(2) Papias stated that he had received 'accounts of the words of the Lord on the authority of Aristion . . . and traditions of the Elder John'. The Beloved Disciple surely was the authority for the 'words of the Lord', having listened to the intimate talk of Jesus. Thus Papias related a story about 'a woman accused of many sins before the Lord', often taken as the story of the woman in adultery (found, though out of place, in John vii. 53-viii. 11). The incident closes with 'Neither do I condemn thee; go thy way; henceforth

sin no more"—an example of a 'word of the Lord' probably received by Papias through Arision. The insertion of the incident later into the Fourth Gospel would be due to the tradition that Arision was the authority for Jesus' teaching in that Gospel.

Irenaeus, when quoting from the words of 'the Elders' mentioned by Papias, refers to John xiv. 2, 'Our Lord has said that in the abode of my Father are many mansions'. This is another 'word of the Lord' delivered to Papias probably by the Elder Arision and found also in the Fourth Gospel, from the tradition of the Beloved Disciple.

(3) The name Arision bears an obvious similarity to the Greek word for 'best'—aristos. It might well have been given to the Beloved Disciple, as the 'best' witness.

(4) Streeter thinks 1 Peter came from Arision, Bishop of Smyrna. The words of 1 Pet. v. 1: 'I who am a fellow-Elder, and a witness of the sufferings of Christ', are more applicable to the Beloved Disciple than to Peter, for the former was a witness both of the trial of Jesus and the crucifixion, while Peter had fled.

(5) A note in a tenth-century Armenian MS. of Mark's Gospel, at xvi. 9-20 (one of the later 'Conclusions' of the Gospel) reads, 'Of the Elder Aristo'. This is the Ariston or Arision mentioned by Papias. We note that the opening words of this paragraph are a reference to the Resurrection narrative of the Fourth Gospel, 'He appeared first to Mary Magdalene'. So this marginal note may not be simply a guess, but it may well be that in some spot in Armenia the story of Arision had lingered, and the scribe of this MS. of Mark, being reminded of the Fourth Gospel, had added to the section the name of the Beloved Disciple as its probable source.

HAROLD A. GUY.

GOD AND MRS. WOOLF

'MAN and men: behind them Nature: and above them that power which for convenience and brevity we may call God.' *God*—writes Mrs. Woolf—for convenience and brevity. But why? we may ask—why not plainly, just *God*? For economy of words, it would have saved her no less than ten.

The sentence occurs in the essay on Defoe and Robinson, in *The Common Reader*, one of Mrs. Woolf's unfair *causeries* on books, and the writers and readers of books, old and new—unfair, that is, to her critics, for their charm baffles criticism. Reading her pungent commentaries, one wonders why an author of her sensibility need apologise for or explain away her use of the word 'God'. What is it that stands between thinkers like Virginia Woolf and those who are not chary of thinking of God as God in the old way, without qualification!—not as a mere gnostic's answer to the soul, a convenient synonym in three letters for a Power, in her own words, above men and above nature—in the words of one of Shelley's later poems, 'A power from the unknown God, A Promethean conqueror'—a poem, by the

way, with the surprising conclusion, 'The Cross leads generations on'. The poet had travelled far since leaving his juvenile *Necessity for Atheism* behind him, with *Queen Mab's* 'There is no God', to blaze a trail for Swinburne's old age.¹

But why Mrs. Woolf's reluctance? Perhaps, after all, there may be some simple explanation, breaking down the barrier between the psycho-analysts (though I do not suppose she would wish to be thus labelled) and the pietists; between the materialists, whom she scarifies, and those who may, 'for convenience and brevity', be termed 'spiritualists'—those to whom the spirit is of infinitely more importance than mind or body. Her writings show on every page that she may, at least, be classed among these latter, together with all the simple people of all creeds who believe in God unconditionally.

But I do not presume to surmise, from an imperfect acquaintance with all of her works, what belief Mrs. Woolf would profess. Nor do I venture upon a question so vast as a synthesis of all these converging and diverging 'spiritualisms'. I do not even know their language; it is with the common uses of one short word that I am chiefly concerned. But perhaps I may suggest that the mental vision is apt to become clouded in the mists of terminology, and it clears the air to revert to plainer usages.

Mrs. Woolf goes her own independent way. But it is fitting that the daughter of Sir Leslie Stephen should be among the leaders of a school of writers and thinkers, who, at any rate, set spiritual values above all others—whether or no they confess a faith. I have chosen a few passages from *The Common Reader* which seem apposite. Mrs. Woolf sweepingly condemns the 'materialist' school of fiction, with (rightly or wrongly) Messrs. Wells, Bennett and Galsworthy at its head, their 'integrity and humanity' are undisputed, but 'they write of unimportant things', and 'spend immense skill and immense industry making the trivial and transitory appear the true and the enduring'. To distinguish the trivial and transitory from the true and enduring has, indeed, taxed saints and martyrs, as well as critics, novelists and metaphysicians, throughout the ages. 'Can it be', asks Mrs. Woolf, that these latter ones 'have come down just an inch or two on the wrong side?' In the essay on Joseph Conrad she speaks of 'that other world [of novelists, as of all mankind], the world of values and convictions': of 'the old nobilities and sonorities: fidelity, compassion, honour, service—beautiful always'. And in *The Elizabethan Lumber Room* she writes of the God of Hakluyt's adventures: 'But God was very close: the clouds but sparsely hid the divinity Himself; the limbs of Satan were almost visible. Familiarly the English sailors pitted their God against the God of the Turks, who "can speake never a word for dulness, much less can he help them in such an extremitye. . . . But howsoever their God behaved himself, our God showed himself a God indeed." . . . God was as near by sea as by land, said Sir Humphrey Gilbert, riding through the storm.

¹ See article by Mr. Coulson Kernahan in *The London Quarterly and Holborn Review*, October, 1937.

Suddenly one light disappeared. Sir Humphrey Gilbert had gone beneath the waves. . . .—Howsoever, the sailors knew their God was none the less still near at hand, inscrutable, 'a God indeed'.—The writer of words such as these cannot entirely reject the God of those Elizabethan mariners. Why then, to repeat my first question, need she refer to God half-heartedly, 'for convenience and brevity', as though not from conviction?

The word 'God' has been eyed with increasing suspicion, not to say derision, for more than two centuries. Lord Morley shocked the late Victorians by stating that he spelt it with a little 'g'—a remark he afterwards confessed to regretting. Mrs. Woolf talks of 'the Gods',—but with a big 'G'—more than once, when she seems clearly to mean 'God', and might as well say it. This complex, repression, taboo, or whatever the word is, is not uncommon. God becomes the Spirit of Life, the Supreme Power, the Creative Principle, the Absolute—my vocabulary fails me—but the writer or speaker as often means God, unqualified, as the most devout Churchman. On the other hand, a modern preacher might mouth this very phrase of Mrs. Woolf's from the pulpit, and think it most enlightened. Indeed, anyone, perhaps even Mrs. Woolf herself, may be caught unawares with a semi-cliché. When I come to think of it, I might have used it myself! There is an inhibition—to adopt the jargon again—about certain words, dating from childhood. So, through defects in so-called religious training, do children squirm at words like 'God' and 'prayer', 'faith' and 'sin', and anything that savours of the 'pious'—even love is suspect. Words in common use may lose their meanings: 'sin' has about one for the average public school-boy, and quite distorted ones to a great many grown-ups. What is sin? Who are sinners? An oriental saint tells us we preach so much about sin, we *make* sinners. Do we assign a place in our scale of heinousness to the intolerance which is uncharity, breeding hate? As for 'grace', I seem to hear the echo of a question, which fell from the lips of a lady, whose brilliant inconsequences delighted Etonians of past generations,—three words dropped like the splash of pebbles into a dark pool, during an awkward lull in after-dinner conversation—'What is Grace?'—*God only knows!* might have been the answer, flippant but true.

But it will be the millennium before we agree on the meaning of Sin, and prayer becomes a cheerful habit of thought—on the tops of Utopian buses, in halcyon hotels and at ineffable cinemas, as well as in cathedrals; in crowds as in solitude; at sea, on hill tops, among woods and gardens; in short everywhere, in a world intended by God for enjoyment. If only we could track down the essential elusive meaning hidden behind *Words*—reduce them to a common denominator! Half the quarrels in the world are over imaginary differences in the interpretation of words, which fundamentally have a meaning intelligible to and shared by all. Spiritually, and often materially, we want the same things, but express our ideals in different ways. It is a commonplace that the loose misuse of words leads to their debasement. And a debased verbal currency results in false doctrine,

false values. Words may, for example, become associated with sentimentality, ignorance and cant. Politicians, priests and writers have much to answer for. But the 'common reader' and thinker—invoked by Mrs. Woolf through Dr. Johnson—cannot shuffle off his share of responsibility. Has the anthropomorphic notion of the Deity entirely ceased to be held by thinking people? A human form is, indeed, no longer essential to our conception of God; but the time may come when it will be quite blasphemous to invest Him with the moral attributes of a human being, chosen from our common little stock of good qualities—as though, forsooth, we could fashion God in the image of man. Yet there is an essence in the universal idea of God, common to all creeds in their pristine purity, before hypocrisy took root—to the Christian, the Buddhist, the Hindu, even to the agnostic. Let us rediscover it. Is it Compassion, the pity that springs from perfect good-will and understanding, and is incomplete without a leaven of humour? *TOUT comprendre, c'est tout pardonner*. Must we, (reading 'we' for Browning's 'I'):

' . . . Must we go
Still like the thistle ball, no bar,
Onward, whenever light winds blow,
Fixed by no friendly star?

Just when we seemed about to learn!
Where is the thread now? Off again!
The old trick! Only we discern . . .'

The Sermon on the Mount supplies one answer.

'We all indulge in the strange, pleasant process called thinking', says Mrs. Woolf, on 'the difficulty of expression'; 'but when it comes to saying, even to someone opposite, what we think, then how little we are able to convey.' We can, at least, try to think what we mean, and not hide our meaning in the saying; wallow in superficial disagreements over words, rather than seek the underlying identity of thought. Not until the process is changed will the 'jarring sects' cease to 'confute'. And then God, the 'God indeed' of Hakluyt's sailors, perhaps of Virginia Woolf, as of all sorts and conditions of men—God, *tout court*—will be nearer.

C. B. THACKERAY.

ASSOCIATIONS WITH THE PRIMITIVE

THE three books discussed in this article may fitly be grouped together by virtue of the fact that the subject of each has its associations with the primitive. Mr. Frank Howes, while dealing for the most part with the 'modernistic' works of Dr. Vaughan Williams, nevertheless in discussing the *Fantasia on Sussex Folk-tunes* necessarily brings to mind this composer's interest in folk-music, which is of the nature of a return to the very foundations of the art. The current use of plain-chant, again, is a reversion to the music of the primitive Church;

and such phenomena as the Russalija and the Calusari dancers, as described by Mr. Thornton, must strike the cultivated reader as bordering upon the barbaric.

The most important of the three, though the smallest in size and the cheapest in price, is Mr. Frank Howes's *The Later Works of R. Vaughan Williams*, published by the Oxford University Press in the familiar *Musical Pilgrim* format (1s. 6d.). Previously there had been issued in this series Mr. A. E. F. Dickinson's *An Introduction to the Music of R. Vaughan Williams*, and Mr. Howes continues from the point at which that book closed, with a slight over-lap in the case of *Flos Campi*, which Mr. Dickinson knew, but the score of which had not been published. Mr. Howes does not entirely live up to his title, the space at his disposal having forced him to leave discussion of the dramatic works—e.g., the operas *Sir John in Love* and *The Poisoned Kiss* and the ballet or masque *Job*—to a separate volume.

What most readers will think the striking difference between Mr. Dickinson's book and Mr. Howes's is the fact that in the former works are dealt with for which the ordinary music lover has an affection, whereas in the latter most of the compositions are such as have still to win general approbation. Signs are that the last discussed—the choral suite *Five Tudor Portraits*—may come to stand beside *A Sea Symphony* for its human appeal. The Symphony in F minor has certainly received many performances in a diversity of countries; but though it has brought Dr. Vaughan Williams's music to the notice of continental critics to a degree none of his other works had succeeded in doing, one nevertheless wonders whether it will ever be regarded by, say, the Promenader in such esteem as the *London Symphony*.

Before subjecting his specimens to technical dissection Mr. Howes in each case has some remarks of a general nature to make, so that the book is thoroughly readable by those who may be unwilling to follow his analyses with scores on the table. He begins with *Flos Campi*, the Suite for Viola, Small Chorus, and Small Orchestra that received its first performance in 1925. Possibly this can be regarded as the initial evidence that Dr. Vaughan Williams's style was taking a new orientation, albeit traces of it may be found in the Mass in G minor and the *Pastoral Symphony*.

Realizing that the quotations from the *Vulgate* at the head of each movement of *Flos Campi* have proved stumbling blocks to many, Mr. Howes opens his discussion of this work with some consideration of the aesthetic meanings of 'image' and 'idea'. Nevertheless, while admitting the aptness of much of these four pages, one feels that it might have been better if he had contented himself with the concluding sentence of this section: 'The actual stuff of the music is a progress from a keyless, rhythmless, arabesque-like melody signifying desire and longing for the beloved (*amore langueo*)—to a diatonic, rhythmic, almost march-like, theme, worked contrapuntally in canon and imitation expressive of fulfilment (*Pone me ut signaculum super cor tuum*, "Set me as a seal upon thy heart").' This certainly does give

a clear, generalized idea of the work, but the ordinary music lover, who understands by the sensuous indulgence in the pleasurable, will possibly be bewildered by Mr. Howes's statement that 'It is in fact the most sensual work he has written, and the sensuous beauty of sound is of prime importance'. May not this have the effect of making the opening dialogue between oboe and viola appear even more excruciating than it is, because the music lover, reading these words, may have thought something like Spohr was coming? That objection apart, Mr. Howes's interpretation is admirable.

There is just one other adverse criticism that I should like to make. Mr. Howes is a hero-worshipper and occasionally forgets that even Ben Jonson worshipped Shakespeare upon this side of idolatry. When, for instance, he mentions that the viola-playing of Mr. Lionel Tertis led many composers to write works especially for that instrument, he recalls that Brahms, too, was inspired by the clarinet-playing of Mühlfeld: 'Mühlfeld's clarinet', he says, 'drew from Brahms four great works for that instrument.' Brahms certainly wrote four works for clarinet, but surely not all merit the adjective 'great'. Should not the Clarinet Trio be described as 'interesting' and the two Clarinet Sonatas as 'good', leaving 'great' for the Quintet?

The reason that I labour this point is this. Too zealous an enthusiasm for contemporary works may have an unsuspected detrimental effect. In his discussion of the Pianoforte Concerto in C, Mr. Howes says that it makes him think of 'third-period' Beethoven. If one remembers that because a well-known programme-note writer sprinkled an essay on Elgar's First Symphony with too many references to Beethoven's *Eroica*, an equally well-known critic was put into a frame of mind which prevented his being fair to Elgar, then one suspects that Mr. Howes ought merely to have said that Dr. Vaughan Williams had entered a new period of development.

Mr. Howes's peroration, in which he points out Dr. Vaughan Williams's astonishing versatility, is noteworthy. The book also contains an occasional provoking personal glimpse of the composer. What will most people think of his remark on his own Fourth Symphony: 'I don't know whether I like it, but this is what I meant'? And the doubters may well find confirmation of their doubts in the fact that in his recent cantata, *Dona Nobis Pacem*, Dr. Vaughan Williams has utilized music composed as long ago as 1911 with work of more recent date. Personally, however, I am confident that Dr. Vaughan Williams's music is of a quality that will withstand strong criticism.

The Rev. Alec Robertson's *The Interpretation of Plainchant* (Oxford University Press, 5s. 0d.) is 'designed primarily for Catholic choir-masters who wish to be faithful to the rulings of the *Motu Proprio*, but who find plainchant distasteful to their choirs and unpopular with the congregation of their churches; and who themselves feel lukewarm about the chant or fearful on account of its supposed complexities'. One is rather glad to have this admission from a Catholic priest. If plainchant is not altogether congenial to those

who worship in churches where it is sung to its natural language—Latin—how can it possibly be popular in English churches where it is sung to English, a language which goes contrary to its rise and fall? It is interesting to speculate whether the Roman Catholic Church will ever again permit the orchestral masses of the past. No doubt there were masses that were totally unsuitable for ecclesiastical use, but has not the sacrifice been too great? Not to speak of Mozart and Beethoven, is it right to dismiss some of the work of Cherubini so cursorily? For those engaged in training choirs, Father Robertson's book will be stimulating. But while plainchant is a fascinating subject to the historian and the aesthete, we cannot but think it too remote for present-day liturgical use.

In *The Voice of Atlas* we met Mr. Philip Thornton in search of music in Morocco. His latest book, *Dead Puppets Dance* (Collins, 10s. 6d.), tells of his adventures in the Balkan states. Not so large a proportion of space is devoted to music and the dance in this work as in his previous essay. While he gives us fascinating descriptions of the Russalija and the Calusari dancers, he has, we feel, conceded too much to those who demand a chatty travel narrative. Both from an anthropological and musical point of view it would have been better to treat the matter more in a scientific vein and in the style, say, of *The Golden Bough*. The author appears sympathetic to the superstitions he encounters, but his manner does nothing to encourage the reader to be fair to these primitive people and their customs. Rather one is horrified that so much semi-savage lore remains in Europe.

STANLEY BAYLISS.

Editorial Comments

'DICK' SHEPPARD—PROPHET.

Most people spoke of him as though they knew him personally. It was difficult to think of him as 'Canon' or 'Dean'. He had become a beloved member of innumerable circles of friends. This was partly explained by the peculiar intimacy with which he broadcast his messages. Some men have discovered that 'wireless' is not a medium for pontifical utterances, but rather an opportunity for close personal conversations and urgent private appeals. As one listened to him one did not hear an orator declaiming to the biggest audience of his life; one heard a friend talking earnestly about something which he believed was of immense importance to you and to him.

It was fitting that he should have died with his pen in his hand, writing one more sermon. He did not finish it—that does not signify. His whole life was his sermon, and it is not finished even now. His constantly recurring text was that from which Thomas à Becket preached one Christmas Day when men lurked in the shadows to murder him—'Peace to men of good-will'. 'There is no peace except to men of good-will', said Thomas, and that was the message of H. R. L. Sheppard, sometime Dean of Canterbury.

His heart was too big to tolerate artificial barriers. He could not be contained within the boundaries of any one organization. The joy he brought was for all people—it was the joy of his Lord. One day, in conversation, he said to me, 'I should like to ask you to preach in my church, but I feel I should not like to do so until I can ask you to kneel with me at the Table of the Lord'. His face lit up, and in a moment he was showing me his vision of what might be—of what must be—in the days to come.

May I recall another memory? It happened that we went to speak at a meeting in a great mission centre. When he came on to the platform, looking a little worn and wearied, the whole audience of two thousand people rose as though they had been commanded. At first he did not see them. He was on his knees. When he rose he was embarrassed by their homage—the homage of the people to their own prophet. Presently he spoke, with great simplicity, of his days as a curate in the East End. He had been astonished at the conversion of a notorious bully in the district. He asked him what had led to the amazing change. The man named the rector of a neighbouring parish, a quiet soul, not given to argument. 'But what was it he said that made the difference?' Dick Sheppard asked. 'It was nothing he said, it was himself', the old lag replied. 'Whenever I came near him he made me think of Jesus.' Strangely enough that is the very thing which has been said by many who recently mourned the passing of their friend. He made them think of Jesus!

That is a great tribute to a man who held such definite convictions, with which, very often, people did not agree, but whose presence and character won them, not to a particular school of thought but to the Way of Life which was his Master's.

Impulsive, whole-hearted, utterly sincere! I have sometimes thought that had he lived two hundred years ago, he would have ridden hard by the side of John Wesley, glorying in facing mobs, opposition and all bitterness, if only he could help to change that England he loved so well.

He may not be remembered as a great theologian, or even as a prince of preachers. We shall not forget him as a prophet whose voice reached a million homes and brought new hope.

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CHRISTIANS IN GERMANY.

Every serious student of European conditions to-day must realize that religious freedom is being restricted in many countries. Intensive nationalization must inevitably lead to this, particularly where there is a rigid relationship between Church and State. It is difficult for the English-speaking peoples, enjoying real freedom in religious matters, to understand the seriousness of the situation. Even where accurate information is available, it is not easy to determine the best way of helping distressed and persecuted fellow-Christians. There is always the danger that ill-advised statements, and partially-informed enthusiasms may actually embarrass the very people they are meant to aid. One thing, however, should be obvious. Sympathetic appreciation of the struggle to maintain liberty of conscience and an earnest attempt to keep in touch with the circumstances must encourage them. To stand aloof, and be content to remain in ignorance, is to deny moral support to those who are determined to secure freedom to preach the Gospel and to remain members of the holy Catholic Church. The denial of such freedom to Christian people cannot be condoned or accepted in silence by the Christian Church elsewhere. Fundamental principles are involved and, though it is not the business of other nationals to interfere with domestic politics, it is surely the concern of all Christians to defend the faith which they believe to be essential to the salvation of mankind.

The condition of Germany after the Treaty of Versailles was desperate. A memorable statement focussed the situation: 'The Germans lost faith in the moral consciousness of mankind.' At such a moment began the proclamation of the religion of race, rather than that of grace. It was not apparent at first. In March, 1933, Herr Hitler, in a speech to the Reichstag said: 'The Nationalist-Socialist Government thinks the two Christian Churches are most important elements for the preservation of our national individuality. . . . Their rights shall not be touched.' On Feb. 13, 1937, the Minister for Church Affairs, Kerrl, said: 'The primacy of the State over the Church must be recognized. The primary assumptions of the State as we have it to-day, expressed in Race, Blood and Soil, must be taboo for the Church

too. . . . The question of the Divinity of Christ is ridiculous and inessential. . . . A new authority has arisen at to what Christ and Christianity really are—Adolf Hitler.'

Until 1935 German Protestants and Catholics hoped against hope that the State would preserve for them religious freedom. It had then become evident that what Rosenberg called a 'Germanic religious revival' would rule out a conception of Christianity which went beyond nationality in proclaiming spiritual kinship with every man.

The famous book by Dr. Rosenberg, *Mythos of the Twentieth Century*, has passed its forty-eighth edition. It declares that 'the racial idea must dominate completely; religion, politics, law, art, education must subserve it'. What would be the attitude of English Christianity to such a statement?

'A German Church', says Rosenberg, 'will gradually represent the Fire-Spirit, the Hero in the highest sense, in place of the Crucified One'. . . . 'The final criterion of values is the race-soul' and 'German national honour' is to be 'the supreme guide in conduct'.

This book has been placed in all school libraries, by order of the Minister of Education, and it is used as a basis of teaching in all training camps. It is absurd to expect Christian opinion to accept this without protest. It is equally absurd to think they can welcome the official attitude of the 'German Christians' as the new body is called. At first it was hoped that this Reichskirche, or National Church, might be a means of unification. The vital difficulty lay in the obvious need to preserve the right 'to obey God rather than man'. The formation of the Pastors' Emergency League, and later the Confessional Church was an inevitable consequence. Anti-semitic movements, the denial of brotherhood in the Christian sense, and the absolute supremacy of the State could not be accepted. In May, 1936, the Confessional Church issued an Appeal to Hitler, himself. It asked 'whether the attempt to de-Christianise the German people is to become the official policy of the Government through the further co-operation of responsible Statesmen?' It declared that 'a morality, essentially alien to Christianity, threatens to destroy our people'. There was no reply, but subsequently certain members of the Confessional Church were arrested for High Treason. Protests seemed to be useless, and in August, 1936, a further Appeal was read from the pulpits of the Confessional Church. 'We call on the servants of the Church to testify to the Gospel of Jesus Christ without compromise and without fear of man.' There was little doubt that its supporters would suffer. They answered bravely, 'But come what may we are bound by obedience to our Heavenly Father. Let us live joyful in our Faith that men who fear only God and nothing else in the world are the best servants of their people'.

The battle is far from ended, and there are phases of it which concern domestic political situations which must be settled by Germans alone. At the same time there are great fundamental religious principles which are the essence of Christianity. It is surely the business of all Christians to show their sympathetic understanding and moral

support of all who struggle to maintain them. The Confessional Church and the Roman Catholics in Germany are one in their determination to affirm their belief in the divinity of Christ and to resist the anti-Christian front. Whilst Herr Hitler has done many amazing things to restore the courage of the German people, we believe that history will show the *real* German Christians to be the hope of the new Germany.

Meanwhile English-speaking Christians who desire to study the situation, and to found their prayers on knowledge—to adopt a phrase used by the Bishop of Lichfield—should apply to the Secretary, Kulturkampf Association, 19 Southampton Buildings, Chancery Lane, London, W.C.2. Whilst the political situation may be limited, the religious situation is unquestionably our concern.

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CONTEMPORARY PORTRAITS.

Few writers could have produced so varied a collection of essays as has Dr. Arthur Compton-Rickett in his recent book *Portraits and Personalities*.¹ It contains a number of interesting, personal studies of Hardy, Barrie, Arnold Bennett, Algernon Blackwood, J. B. Priestley, Lytton Strachey, Lloyd George, Virginia Woolf, Lilian Braithwaite, Mrs. Patrick Campbell, Hitler and others, including a frequent contributor to the *London Quarterly Review*, Coulson Kernahan. Many of the angles from which the pictures are painted are unusual. Thomas Hardy is considered not as the arch-pessimist but as a humorist. 'Galsworthy tries to *explain* life and Wells to *arrange* life; but Bennett is content to *register* life.' Algernon Blackwood is not a best seller 'because he is too subtle for the ordinary reader', but he is a best writer for 'he is an aristocrat in style'. Swinburne's 'friend of friends', Watts-Dunton, was not 'a kind of amiable Svengali' but one with whom he agreed to differ. Hitler is accounted the greatest force in European politics during the last twenty years. Coulson Kernahan is described as 'a born raconteur of the Victorian genus, intensely loyal to friends . . . He possesses a fine quality of breeding and courtesy not easily found, alas, in these days, even among well-known men of letters'. No tribute in this interesting book is more richly deserved than this.

In the second section of essays are to be found some critical estimates of the work of Dickens, Lewis Carroll and others. George Eliot is, in the author's opinion, 'half pagan and half puritan, and the two sides never blended'. The influence of Dickens was as important in touching 'with pity and tenderness the springs of our national life' as it was in its literary contacts.

The other two divisions include travel-sketches and personal and miscellaneous essays, with a short appendix of Rossetti-Swinburne letters. This is a diverting book, readable and friendly.

LESLIE F. CHURCH.

¹ *Portraits and Personalities*. Arthur Compton-Rickett. Selwyn & Blount. 12s. 6d.

Ministers in Council

MINISTERS' REFRESHER COURSE. Our reference in the October issue of the L. Q. & H. R. to the conversation in Conference on Ministers' Refresher Courses has brought an interesting and informative communication from the Rev. A. McCrea, M.A., the Principal of the Edgehill College, Belfast. There, Courses were apparently instituted in 1933 and have been held now for five consecutive years. In 1935 when ministers of Irish Methodism gathered for four days, Dr. W. F. Howard lectured on St. Paul, dealing with the Man; His Message; His relation to Jesus; and His Achievement for the Church. Discussing 'The Atonement in Christian Thought and Experience', the College Principal spoke in four lectures, of God; Sin; Jesus and His Cross; and St. Paul's Interpretation of the Cross. On The Message of the Prophets, the Rev. R. Ernest Ker, M.A., expounded the teaching of Jeremiah, Jonah, Amos and Malachi. The Rev. H. W. Stafford, B.A., of Hyderabad, took as his topic 'India and the Christian Message'. On the last two evenings the Rev. Henry Carter expressed with forcefulness his convictions on 'Christianity, War and the World Order'. In 1936 the Course from September 1 to 4 included lectures by Dr. Howard on 'The Preacher and the Synoptic Gospels', under the separate headings of Criticism and History; From Faith to Faith; The Parables of Jesus; and The Portrait of Jesus. Dr. Northridge lectured on The Pentateuch, dealing respectively with The Structure of the Pentateuch; Deuteronomy, its origin and teaching; The Priestly Elements in the Pentateuch; and Archæology and the Criticism of the Pentateuch. The Rev. F. E. Harte spoke on The Preacher and his Work in addresses which have since been published by the Epworth Press. Mr. W. R. Maconkey, C.B.E., Auditor General for Northern Ireland, had a piquant theme: 'The Overhaul of our Methodist Finance'. In sessions designated 'Answers to Questionnaire' the Rev. J. W. Roddie had assigned to him the topic of 'Preaching', the Rev. W. G. Lee 'Pastoral Work', the Rev. R. E. Ker 'Study and Books' and the Rev. W. M'Kinney 'Social Questions'. At the last evening session the Rev. W. Hill spoke on Evangelism. The Fifth Annual Refresher Course was held in 1937 from August 31 to September 3, and was attended by over sixty ministers. Dr. Harold Roberts lectured on 'Christian Theology: Some Salient Doctrines', his sub-titles being 'The Need of a Definite Theology', 'The Significance of the Incarnation', 'The Atonement', 'The Holy Spirit and the Trinity'. Dr. Karl Polyani delivered four afternoon addresses on Christ and Social Problems. Dr. Northridge announced his subjects as 'The Methodist Church and Mental Healing'; 'The Psychological Approach to Spiritualism' and 'The Psychological Approach to Alcohol'. Mr. A. M. Fullerton, O.B.E., spoke on Plans for

Bi-Centenary celebrations. For 1938 Dr. Ryder Smith and Dr. Harold Roberts will be lecturing. Besides courses in the Old and New Testaments, group methods will be used in dealing with such questions as the following: Are we placing the emphasis in the right place in our ministry? What should be our attitude to some current religious sects, e.g., the Elimites? Are we in contact with the content of the mind of our young people? Are our organizations for young people effective? Here evidently is an enterprise which has passed out of the range of mere experiment.

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BIBLE LECTURES FOR DAY SCHOOL TEACHERS. Extremely heartening is the fact that various Local Education Authorities are now awake to the importance of securing for their teachers facilities for getting that background of modern Bible knowledge which is so urgently needed if their Scripture lessons in school are to be worthy and adequate. The City of Lincoln Education Committee have had a series of ten University Extension Lectures on Thursday evenings from October 7 given by the Rev. F. N. Davey, M.A., of Corpus Christi College, Cambridge, on 'The New Testament in the Light of Modern Research'. The lecture scheme has naturally been much on the lines of 'The Riddle of the New Testament' by Sir E. Hoskyns and the Rev. F. N. Davey. The titles of the last five lectures are significant: 'The Gospel and the men and women to whom it was delivered'; 'The use of the Old Testament in the New'; 'The Parabolic and Miraculous Language of the New Testament', 'The "Eschatology", and the Holy Spirit'; 'The Unity of the New Testament'. The Lindsey County Education Committee has had a series of six Saturday morning lectures for teachers given at Scunthorpe by Dr. J. A. Findlay. The ground covered included a treatment of Mark, Luke, Matthew, and the Fourth Gospel; whilst the last lecture was on Paul, his psychology and his work as missionary, pastor and thinker: how to understand and present his great doctrines.

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STUDY SYLLABUS ON 'EVANGELISM'. For study circle work and for private reading many may be glad to know of the syllabus on 'Evangelism' issued by the Archbishops' Advisory Committee in connexion with the Way of Renewal Movement. It is intended for the guidance of clergy, meeting together for study and devotion, and is published at sixpence by the S.P.C.K. This is an exceptionally interesting and suggestive outline. The pamphlet begins with a definition of the Evangelistic Aim. 'To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church.' In the first section of the booklet this is expounded by comment and question. Other sections deal with 'Evangelism and God', 'Who are the Evangelists', 'Special Difficulties of our age', 'The Laymen's Opportunity',

Types with which we have to deal', 'Man's Response to the Gospel', 'Crossing the Line', 'Declaratory Acts', 'Entry into the Christian Fellowship' and 'The Evangelist'. Searching questions are interspersed: Do we treat the gospel as no longer good news? What are the qualities which distinguish the converted man from the saint of humanism? How far is it true that what God wants is not better evangelistic methods, but better evangelistic men? What precisely do we expect from our people as a proof or fruit of conversion? In regard to sharing, how may we guard against the dangers of spiritual exhibitionism? Should conversion precede fellowship? A bibliography is appended which calls attention to a monthly bulletin, 'Evangelism', issued by the Bureau of Evangelism, 32 Crescent Road, London, N.W. 8, and to a book on *Evangelism* by the Bishop of Leicester (S.P.C.K. 2s. 6d.) with a number of other larger works. The syllabus can be warmly commended.

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WAS MONOTHEISM ORIGINAL? It is interesting to note how this question which had been considered as settled is now emerging from various quarters with gathering persistence. In 1932 Dr. C. H. Dodd in his Moffatt Commentary on Romans pointed to the matter as having become an open one. He stated, 'It is disputed among authorities on the comparative history of religions whether or not, in point of fact, idolatrous polytheism is a degeneration from an original monotheism of some kind', and went on to refer to the evidence for degeneration as given by Soderblom. In 1934 Laurence Oliver in a popular work claimed that Professors Schmidt and Graebner by their demonstration of the *Kulturkreise* of the human race have wrecked the nineteenth-century belief in religious evolution. Now it appears that the matter is to be further discussed by writers on Apologetics. No doubt also we may look for contributions on this fascinating theme from our British scholars and the light to be shed on Paul's argument in Romans i. 18-23.

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NEWCASTLE 'QUEST'. This study Circle is open to Methodist ministers in the Newcastle and Sunderland and the Durham Districts and meets in the small hall of the Central Church, Newcastle. This season in the morning sessions the papers have been based on Rashdall's *Conscience and Christ* with the relevant chapters in Green's *Problem of Right Conduct*. For the afternoon meetings the book for study is Evelyn Underhill's *Worship* (Nisbet, 10s. 6d.). A new feature of the sessions is a special devotional opening of not less than fifteen minutes arranged by the Rev. Raymond Taunton. The Rev. J. E. Storey, M.A., is the president of the Quest and the Rev. J. Coulson the secretary.

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AMERICA'S INFLUENCE ON BRITISH METHODISM. In these days of preparation for the Bi-centenary of Methodism when many reflections

are stirred by the fresh perusal of the now famous story of Wesley and Methodism, it may be fitting to have in mind that whilst Wesley and Methodism profoundly influenced America there was none the less much received by us from the other side of the Atlantic. The thought has been evoked by the receipt from the Rev. Albert H. Walker, of Harrogate, of a booklet entitled *Primitive Methodism in Leigh*. The author of this interesting souvenir commences by a statement of the work of Lorenzo Dow who was born in America in 1777 and became a minister in the Methodist Episcopal Church. A great traveller and a most powerful preacher, his visit to England stirred a revival of open air evangelism which has left its mark ineffaceably on Methodism in this country. But this is by no means the only case of American influence on Methodism and its leaders. Leave America out of count and Wesley's experience and career would have been vastly different. The subject is probably one to which writers during the Bi-centenary celebrations will be giving special attention.

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I shall be glad to receive further reports and also comments on any subject suitable for these columns.

W. E. FARNDALE.

10 Mainwaring Road,
Lincoln.

Recent Literature

THEOLOGY, PHILOSOPHY, AND COMPARATIVE RELIGION

The Book of Ezekiel. By G. A. Cooke, D.D. (T. & T. Clarke. 20s. net.)

Though few would agree with Donne's dictum—cited by Dr. Cooke—that Ezekiel is the greatest of major prophets, none would dispute the 'extraordinary mysteriousness' on which the dictum rests. Much of the imagery used by Ezekiel is grotesque, some only with difficulty intelligible. We welcome this new volume of the *International Critical Commentary* as one which will enable us better to understand Ezekiel, and more readily to appreciate the worth of his teaching. It is many years now since Dr. Cooke was selected by the editors of the series to undertake this important commentary, and it has been eagerly awaited, not least by those who have been privileged to hear from the author's lips some of his preliminary studies for it. But the delay has perhaps been fortunate, for during the last twenty years a great deal of fresh and stimulating work has been done on the subject, the results of which Dr. Cooke has been able to take into account. Herrmann's commentary has always seemed to the present writer to be the best exposition of the prophecy, and we note that his work has been found congenial by Dr. Cooke, though all other important literature appears to have been sympathetically studied. Hölscher's reduction of the genuine material in the prophecy to a bare minimum is rejected, partly on the ground that the division of the contents into sharply contrasted prose and poetry, upon which the theory is to some extent based, is too arbitrary. Torrey's very drastic treatment, which brings the book down to the time of Alexander the Great, is dismissed as a *tour de force*, in our opinion rightly, for while Torrey's statement of the problem is good, and much of what he says stimulating, the difficulties created by his positive reconstruction are, to say the least, as formidable as those which he seeks to remove. Herntrich is regarded in a more favourable light. His view that Ezekiel was prophesying in Jerusalem between 597 and 586 B.C. certainly removes some stumbling-blocks, namely the feeling that on the theory that Babylonia is the scene of the prophet's activity it is strange that he should be so well acquainted with the happenings in Jerusalem, and the difficulty created by the address of so many of the oracles to an audience in Palestine. Dr. Cooke rejects the solution thus offered, finding less difficulty in accepting clairvoyance as an explanation of the one problem, and pointing out, in mitigation of the other, that prophets not infrequently address absent audiences. The attempt of James

Smith to show that Ezekiel was a prophet of the Northern kingdom at the time of the Assyrian captivity is referred to in a footnote, and is presumably regarded as another *tour de force*. Most of the material in the prophecy is regarded by Dr. Cooke as the work of Ezekiel, though it has in some cases been transformed by scribal activity. The apocalyptic chapters, xxxviii-xxxix, are rightly rejected as a later insertion. Dr. Cooke is disposed to regard chapters xl-xlviii as in the main the work of the prophet, though he would allow considerable expansion by later hands. The book, it will be gathered, is, on the whole, conservative in its estimates, sober in its judgements, and free from precarious theorizing. The introductory sections are models of concise statement, and the commentary in detail is very good in all the cases where we have tested it. There are several plates, and good indexes. In short, the book is an excellent example of sound English scholarship, and will hold its place for many years as the standard commentary on Ezekiel for English readers. We are grateful to the author for this fine product of prolonged study and painstaking research.

W. L. WARDLE.

The Parables of the Synoptic Gospels. By B. T. D. Smith, D.D. (Cambridge University Press. 12s. 6d.)

This is an excellent book and indispensable to students of the Parables. The first part consists of a valuable Introduction which treats of the history, language, background, and gospel of the Parables, and prepares the reader for the detailed examination of the Parables themselves. Jesus used the parabolic method with which the Jews were already familiar, and did so with all the homely and spiritual penetration characteristic of His teaching. It is clear that the force of certain parables must not be prejudiced by an attempt to read illustrations of truth into every single part of the picture: the Unjust Judge and the Unjust Steward are not examples to be wholly copied. The framework of the Parables of Jesus bears resemblances to that of current Jewish parables; parts of the story are sometimes repeated, some of the stories have a dualistic or two-sided form, the emphasis is often reserved for the end. Certain Parables which appear as if in pairs are not necessarily twin-parables, for 'Christ may well have employed similar though not identical illustrations when speaking at different times upon the same topic' (p. 43). Most of the figurative sayings and parables are given contexts later, possibly because the original contexts had not the advantage of particular interest. Sometimes sayings are elaborated (as Dr. Vincent Taylor has already shown in his book, *The Formation of the Gospel Tradition*), sometimes they are modified or supplemented; but the great number of such proverbial or figurative utterances attributable to Christ show how utterly human He was and how completely He lived the life of the people. Parallels and suggestions are given from popular tales and Rabbinic literature, together with a most interesting sketch of the social and political background of the literature described. The Gospel of the Parables

is set forth as having reference to such outstanding subjects as God's Rule, Repentance, Poverty and Wealth, the Pharisees, and Discipleship. The second part consists of a critical commentary on each Parable, in which the Parables are classified into six groups. The work here is manifestly that of high scholarship; it is able, penetrating, and full of interest and colour throughout. There are four Indices, and the format well maintains the standard of the Cambridge University Press.

H. WATKIN-JONES.

Jesus and His Sacrifice. By Dr. Vincent Taylor (Macmillan. 10s. 6d.)

The Principal of Wesley College, Headingley, has a distinguished place among New Testament scholars for his constructive work on the critical and historical study of the Gospels and their sources. But as he himself says in his latest book 'the problem of Gospel Origins is injuriously isolated unless it is related to the end as well as to the beginnings'. Therefore he has written *Jesus and His Sacrifice* to shew what view of the Atonement is in harmony with the attitude of Jesus Himself to His sufferings and death. In the first part Dr. Vincent Taylor reviews the background of Old Testament thought, and examines the conceptions of the Kingdom of God, the Messianic Hope, the Son of Man, the Son, the Servant of Yahweh, and the idea of Sacrifice. His conclusion is that when Jesus declared that the Son of Man must suffer many things, He was speaking of Himself, and that His transformation of the current doctrine of the Son of Man was based upon the Isaianic conception of the Suffering Servant. Dr. Taylor's study of the conception of sacrifice has led him to the conclusion that the ideas implicit in sacrificial worship influenced the mind of Jesus, and that He thought of His suffering as 'a sacrificial offering in which men might share'. This is justified in the second part of the book by an examination of the Passion-sayings, as recorded by the Evangelists in the Gospels, and by Paul in 1 Corinthians, in reference to the Last Supper. The student of the New Testament will find here most valuable discussions and sound judgements upon many crucial texts in the four chapters on the Markan Sayings, the Sayings in the L tradition, the Sayings in the Pauline narrative in 1 Cor. x, xi, the Johannine Sayings. In part III Dr. Taylor draws out what is implied in the Passion-sayings. Jesus accepted suffering as not a chance event but determined in the Purpose of God; 'in all that concerned His Passion His will and that of the Father were one'. He looked upon His suffering and death as 'active elements in His Messianic vocation'—therefore necessary to establish the Divine Rule: and He was sure that by His death the powers of evil would be conquered. His suffering He interpreted as representative and vicarious: men were to share in the power of His self-offering and to 'reproduce an experience of cross-bearing in their lives'. To this end He gave them a 'rite whereby they should be able to share in the power of His

surrendered life and make His offering their own'. In the last chapter Dr. Taylor criticizes Abelard's theory of the Atonement as not giving a satisfactory account of the suffering and death of Jesus. He himself defines the self-offering of Jesus as His perfect obedience to the Father's will: His perfect submission to the judgement of God upon sin: the expression of His perfect penitence for the sins of men. Last of all he explains man's relation to the sacrifice of Christ, as an individual, and as a member of a worshipping community. It is impossible in a short review to do justice to a book such as this. It is a notable contribution to Christian thought, marked on every page by wide and accurate scholarship, clear thinking, and deep, religious insight.

F. B. CLOGG.

Die Frage an den Einzelnen. By Martin Buber. (Berlin.)

Dr. Martin Buber is perhaps the most representative Jewish thinker left in Germany to-day; not merely because (for any who have ears to hear) he is recognized as expressing what is best in the Jewish conception of Israel, and all that that noble word has stood for through the ages; but also because he is at once (and in each case in the first line) an authority on specifically Jewish scholarship, an Old Testament scholar, and a philosopher who has earned the right to be called a mystic, but bringing to his mysticism something of that 'G d-intoxication' which is the heritage of every genuine Jew. It is in this aspect that he is best known to English readers. As early as 1922 he published a volume, which was small only in number of pages, entitled *I and Thou*; it appeared in English last year, and was at once felt to be a new voice, carrying further the conception of personality worked out for theology by Illingworth, and Moberly, for example, and drawing a sharp distinction between the relations expressed by 'I' and 'it' on the one hand, where each term limits the other, and by 'I' and 'thou', wherein "'I" makes its appearance as person and becomes conscious of itself as subjectivity'. He has now carried the simple but far-reaching thesis further by elaborating three lectures given in 1933 to the three German Universities in Switzerland under the title of *Die Frage an den Einzelnen* (Berlin, 1936). The distinction in German between 'Einzig' and 'Einzel' is convenient, but hard to represent in English; Buber would set the Person, as the centre of conscious responsibility, over against the Individual, or the One, and the Many. Only by the reality of his relation to God can man be brought into real relations with his fellow-men, while at the same time the separateness of the Many is overcome and replaced by a higher unity. The hard shell must be broken through; man must mix with man! Buber writes now as a philosopher, now as a prophet, and now as a poet; and if his thought (like that of the Fourth Gospel) is always turning back on itself, it is always ascending and affording a wider view of the country of the soul.

W. F. LOTHOUSE.

Religious Essays. By Rudolf Otto. (Humphrey Milford, Oxford University Press. 2s. 6d. net.)

This is a re-issue of *Essays* first published in 1931. The book is described as a supplement to Dr. Otto's *The Idea of the Holy*, and all who are familiar with that justly famous work may welcome this further exposition of its central thesis and attempt to examine certain Christian truths in the light of that thesis. The controlling idea is that of the 'numinous', and the essence of religion is found in the *sense* of the 'numinous', with the appropriate attitude (faith) and responses (fear, love, trust) to which this *sense* leads. Dr. Otto applies his ideas with unflinching thoroughness, and drastic revision of much Christian teaching will be necessary if his fundamental premises are allowed. To take but one illustration. Sin is a definitely religious concept, and for its definition Dr. Otto does not fall back upon moral disposition or will. Sin is 'primarily that which lies *purely* within the realm of *religious* relationships'; 'it is primarily not definable as the bad, but is something independent therefrom which may exist apart from the bad'; 'in its essence it is a negligent or intentional slight to a numinous object—of whatever kind'. Such sentences—and they are everywhere in the book—will give the reader furiously to think. A careful pondering, however, of Dr. Otto's own statements cannot fail to be rewarding. But in the end many readers will be left with obstinate questions. Is God the '*wholly* other'? Jesus in speaking about God did not hesitate to make use of analogies drawn from human life, and the whole truth of incarnation would appear to be menaced if human nature is not such as to provide up to a certain point a real medium for divine self-expression. Is Dr. Otto right in differentiating so sharply as he seems to do the *religious* from the *rational* and the *moral*? Is there not here a danger of over-emphasis upon the undoubtedly important feeling element in religion, to the detriment of that (? truer) view of religion as something which claims and exercises the whole man as one who thinks and feels and wills? The book is stimulating, provocative, radical, and a definite recall to religion 'as a spiritual experience and as a possession of the eternal'.

J. T. BREWIS.

Bibbia e Non Bibbia. By Giuseppe Ricciotti. ('Morcelliana', Brescia. L.8.)

From the frequent condemnation by the Vatican of new critical theories of the Bible the British student might conclude that the Roman Catholic attitude to inspiration is a 'fundamentalist' one. A recent work on the Vulgate, however, shows that the Roman Catholic authorities are alive to the defects of traditional methods of interpretation. The book, written in Italian, is entitled *Bibbia e Non Bibbia*, the author being Giuseppe Ricciotti of the Regia Università of Rome. It has the signed approval of eminent authorities of the Roman Church, and the formula *Nihil obstat quominus* . . . of the

ecclesiastical censor. The author's aim is to help parish priests to avoid various pitfalls in the interpretation of the Bible, and the book, first published in 1932, has had such a large circulation that a second revised edition was published in 1935. According to the author the Bible is altogether inspired, but from the earliest times (2 Pet. iii. 16) the Church has recognized the difficulty of properly understanding it, and has provided safeguards so that the one who interprets it to others may be prepared for the various difficulties involved in it. The safeguards are as follows. (1) *The Bible is not to be treated as a formulary*. In the first place the literal sense must be exactly fixed and in the second place the student must distinguish between that which was applicable merely to the time of writing and that which has enduring value. Thus it cannot be maintained that the declaration of Exodus xx that God visits the iniquity of the fathers upon the children is in force now; for with the passage of time and the advent of Christianity that principle has become obsolete (*non vige più*). Already in the time of the Babylonian Exile Ezekiel proclaimed that the principle of a strictly personal retribution was substituted for it. To interpret Ps. lxxiii. 14—'Et fui flagellatus tota die, et castigatio mea in matutinis'—as referring to the flagellation of Christ, or Ps. lxxvii. 7—'Et meditatus sum nocte cum corde meo, et exercitabar, et scopebam spiritum meum'—to David meditating on his sins, is to ignore the context or the historical circumstances of the Psalm. The Bible is not a mechanical formulary of divine judgements but the history of a revelation—a graph which shows step by step the ascending ways by which God willed to raise humanity to the height of the Christian revelation. (2) *Much less must the Bible be regarded as a book of magic*, as in a book published in Venice in 1514 which recommended one psalm to be used as an exorcism of the evil eye and another as a charm against locusts; nor must it be used as then for making secret computations by means of the first letter on the left hand page of a Psalter opened at random. Here arises the question of allegorical interpretations of Scripture. If such interpretations are used in a 'senzo accomodazio' they must be free from extravagance and must be judged by the canons of good taste. In any case they apply the words of Scripture to something different from that which the sacred writer intended to signify. Thus they are no longer the literal words of God but the words of a man and as such have no divine authority. Though the Church fathers sometimes interpreted Scripture in an allegorical sense they, especially St. Jerome and St. Augustine, rejected this method when defending the faith. Here one must distinguish between the father as an exegete and as an homilist. The writer gives many instances of the absurdities to which such interpretations have led popular preachers. No doubt they spoke in good faith and with a view to edification, but their words often had an opposite effect to that intended, for they led many hearers to believe that these are the sort of arguments by which the authority of Christianity is established. (3) *Account must also be taken of alteration in God's original message through the errors of copyists*

and translators. Here a number of instances are given, among them an amusing story of a certain Monsignor who regarded Moses as a special protector against toothache because his copy of the Vulgate rendered Deut. xxxiv. 7—'Moyses centum et viginti annorum erat . . . nec dentes illius moti sunt'; which he interpreted to mean—'Moses was one hundred and twenty years old when he died . . . nor had his teeth been removed'. The fact of the Vulgate being authorized by the Council of Trent 'does not forbid recourse to other ancient documents in order to stabilize the genuine text of the Bible'. In this connexion it is interesting to learn that a Commission for the Revision of the Vulgate has been appointed. (4) *These instances show that the interpretation of the Bible is difficult*; consequently the Church taught that the reading of the divine book, though entrusted to the community as a whole, was not indispensable to the individual members of it. In conclusion the author expresses the hope that by his words he may, like Balaam's ass, prevent the prophets of God from trying to reach the divine encampment by a wrong track.

HENRY HOGARTH.

Paul of Tarsus. By F. Warburton Lewis. (Ivor Nicholson & Watson. 6s.)

Mr. Lewis's aim to 'write a life, not a biography, still less a handbook', has been wonderfully successful. Paul is alive in these pages. The opening chapters, 'The Miracle', 'The Roman', 'The Greek', and 'The Jew', describe Paul's unique equipment for his life work. The missionary journeys are never haphazard, but part of a carefully planned scheme to plant Christianity throughout the Roman world, and his preaching centres were all strategic cities. It was no sudden decision to appeal to Cæsar, but the result of opposition from many quarters wherever he preached. To secure acquittal from the Emperor himself, as he confidently anticipated, would mean toleration for the gospel everywhere, and a more rapid and successful completion of his great task. Mr. Lewis believes that the members of the New Churches were of a higher social and intellectual class than is generally held. Ramsay is generally followed but never slavishly. Scholars may question the chronology and also the 'imprisonments'. Mr. Lewis contends that the silence in the Acts about 'three months' spent in Corinth is to be explained by an imprisonment there, during which he wrote the Epistles to the Ephesians, Colossians and Philemon. The Epistle to the Galatians was his first letter and the withstanding of Peter at Antioch took place at the beginning of his ministry. The acceptance or rejection of these facts in no way affects the real value of the book, which, whilst adding to one's admiration for the genius, and courage and devotion of the Apostle, opens a way to his heart which makes, at any rate, one reader love him more than ever. This is a truly enriching book.

C. C. MAYES.

The Validity of Religious Experience. By Dr. F. E. England. (I.L. of C.K. series, Ivor Nicholson & Watson, 8s. 6d.)

This is a book to stretch the mind. The treatment is both philosophical and psychological, dealing faithfully with Kant, Otto, Oman and the Humanists and Behaviourists. The criticism of Otto's *Das Heilige* is particularly shrewd and searching, concluding with the assertion that 'there is no royal road to the apprehension of God through the *a priori* category of the numinous'. The question as to whether feeling is the sole content of religious experience is thoroughly thrashed out, and one provocative sentence reads, 'for the mature religious mind religious experience has in it an element of the heroic and sometimes the tragic'. Particularly illuminating for the reader not philosophically inclined is chapter 4 (the first of two chapters entitled, 'The Content of Religious Experience'). This admirably elaborates the thesis that consciousness of guilt is not the same as consciousness of imperfect compliance with a moral ideal. When the learned author repeatedly uses the non-dictionary word 'instinctual' has he in mind a *nuance* precluding the employment of 'instinctive'? It may be added that persons with a metaphysical bent will revel in the penultimate chapter.

LEWIS BROWN.

The Old Testament To-day : A Short Introduction. By W. L. Northridge, M.A., B.D., Ph.D. (Epworth Press. 3s. 6d.)

This book may be warmly commended to all who desire to have a competent and concise guide to the study of the Old Testament. It is well ordered, and, having regard to the complexity and range of the matters dealt with, is written with admirable directness and clarity. The various *types* of literature found in the Old Testament are passed under review, and each book is in its turn described—its place in the whole development indicated, its contents summarized, its value assessed. A brief sketch of the history of Israel provides the background against which the whole literature must be studied, and an introductory chapter hints at problems of Text and Canon, and mentions divergences which appear when the Septuagint is set against the Hebrew Bible. The standpoint of the book is that of a conservative criticism, and no disturbing novelties which represent individual rather than general critical judgements will be found, though some of the more interesting of recent speculations find mention (e.g. Welch and Hölischer on Deuteronomy). The limits of the book make it inevitable that the results of criticism rather than its method and data should be presented, but as the author goes forward with his descriptions he manages to illustrate the method very helpfully. On page 21 the Targums should be described as *Aramaic* paraphrases.

J. T. BREWIS.

Faith and Fact. By W. B. Selbie. (James Clarke. 3s. 6d.)

The Church has a gospel of twofold importance for the world. Its first message is of the rescue from the peril of sin. That is the first but not the final word. The second has great urgency in these days, it is the building up of a life of holiness and the rendering of service to God and man. Our faith in man's redemption must issue in the fact of service. The papers which compose this book have already stood the test of publicity in the religious Press and now in more permanent form will enrich the libraries of Christian thinkers. The subjects considered cover the whole range of life and bear the hall-mark of sound scholarship and long experience. For the more cultured in our churches these chapters will prove most useful and for those who train the mind of youth this book will have lasting significance.

The Eternal Word in the Modern World. By B. S. Easton and H. C. Robbins. (Scribners. 8s. 6d.)

This book consists of liturgical, expository and homiletical notes, based on the Gospels and Epistles of the Christian Year. It contains the substance of lectures given by the authors to the students of the General Theological Seminary, New York. After brief, introductory chapters on the development of the Christian Year, and the history of the various lectionaries, there follows a penetrating exposition of the appointed Scripture passages. Each section of the book is prefaced by useful liturgical notes, which explain its place in the cycle. Here are no ready-made sermons, nor even sermon-outlines, but a wealth of material to kindle the mind and heart of the preacher. The essential message of each passage is set forth with deep and suggestive spiritual insight. Expository preaching is rare in our day. All too often, the sermon is concerned with a problem or idea which is occupying the preacher's mind at the moment, and his Scripture text is merely a convenience to enforce his own opinions. There are occasions when topical preaching is justified, but a preacher's chief concern must always be the exposition of the Eternal Word of God, and for this purpose, the book is invaluable. The authors' point of view may be described as 'modern, but not modernist; orthodox, but not obscurantist'. They appear to accept too readily and uncritically the conclusions of some modern Biblical scholars, but they emphasize, with splendid insistence, the great historical facts of our revealed religion. The use of this book would give preacher and congregation a clearer realization of the scope and richness of the Christian Faith.

G. H. BOGGS.

The Civilized Mind. Forest Essays—Second Series. By Lynn Harold Hough. (Abingdon Press. 2 dollars.)

This book discusses the fulfilment and completion of Humanism in the Christian Religion. The need for discipline is obvious to all and

controlled vitality has more and more power to command the mind, dominate the conscience and guide the life of men of critical intelligence. The relation of this to the sanctions of the Christian religion is the theme of this book. Appended to each of these thirteen essays is a bibliography which both supports and challenges the views expressed. This is pre-eminently a preachers' book dealing with those themes which are all important to the student. The book opens with a careful estimate of the intellectual, moral and spiritual pilgrimage of Paul Elmer More and the findings confirm our faith. Dr. Hough goes on to discuss the place of theology in our day and to consider the civilized mind and the Christian revelation. This results in the recovery of the civilized mind whereby men are prepared to hear the gospel of Christ. Paul's letter to the Colossians is a study of a shackled body which found its spiritual escape because his mind was turned to the inner sources of support by which men live. Here we are led into the main stream of evangelical experience and introduced to the books on Dr. Hough's study table. The theme is one throughout—that of the civilized mind facing the needs of a sorry world. To meet this need the Church must ever be at the heart of things like the cathedral on the campus. Dr. Hough goes on to look at Britain through an American's eyes—the Britain that has cares and children in every land—and marvels at the would-be isolation of America. On still our author goes and the going is good right to the end of a book which is an intellectual challenge and a spiritual uplift. One quotation will indicate the style and tenor of this book. 'If we are to be at home with Europeans and if they are to be at home with us, we must learn to navigate the great gulf stream of culture which has brought warmth and fertility to the mental life of mankind.'

Children of God. By W. Harold Beales, M.A. (Epworth Press. 2s.)

Here is a book for the young Christian, whatever his years. It is the first of three manuals, which, if they maintain the standard, will be treasured and used by Christians of all the Churches. The treatment is modern but the themes are as fundamental as the Church. The words used as chapter headings are Conversion, Free Forgiveness, Re-birth and Adoption. Our fathers may have used other names for some of these experiences but they would have welcomed such a volume. The aim of the author has been to view the great Christian experience from these four standpoints. They are not in his judgment, separate and distinct but are the factors of one great unity. We appreciate his use of the hymn-book as evidence with the Bible for his arguments. A serious reading of this book will clarify the minds of young Methodists and rekindle the fire of evangelism. Both these things are urgently needed to-day.

The Authority of the New Testament. By R. H. Malden.
(Dean of Wells.) (Oxford University Press. 4s. 6d.)

These represent a set of lectures delivered through Lent (though not Lenten addresses) and complete a series of three sets of lectures given in the last three Lents—the other two being on the Old Testament and the Apocrypha. The writer sticks to his text and makes out a strong case for Authority, not through a rigid theory of Inspiration but by virtue of the person of Christ, whose dominating influence is seen in every book of the New Testament. The Chapter on the Gospels is a capital introduction to their study, and that on the 'Canon and Inspiration' is informing and helpful. The most instructive and inspiring part of the book is devoted to 'Christian Ethics' at a time when 'the Christian moral code . . . by all the most civilized portion of mankind is either discarded or questioned almost everywhere'. The difference between a rule and a principle is emphasized, for 'one of the worst mistakes made by the medieval Church was to ignore this distinction'. The mind of Christ can never be condensed into anything in the nature of a judicial decision. The way in which this is applied to the present day problems forms a valuable contribution to the Subject of Christian Ethics. The lectures deserve a wider audience than that to which they were addressed.

C. C. MAYES.

The Gospel for a Disappointed Man. By Shirley Redfern.
(Epworth Press. 2s. 6d.)

The subject of Mr. Redfern's book is both unusual and arresting, and here is a wealth of courageous thought about life. The causes of modern depression and unrest are not ignored, and he frankly recognizes that worldly success is not for everyone. Those difficulties which dishearten, perplex, and embitter so many people are dealt with sympathetically, and met with a depth of experience and insight. Hope in God is the keynote of his message, and belief in the power of His grace working through 'the high and heroic qualities He has implanted in human nature'. Sensitive and ardent souls, who, starting life with high hopes and great ideals, have met rebuffs and reverses, are here given a fresh outlook. Instead of despairing of happiness, they are urged to look 'for the multitude of beautiful and lovely things left for our comfort'. We are not asked to sit down tamely under mistakes and faults and limitations that can be overcome—we are encouraged, rather, to face life with fresh hope. The writer claims that 'Man is a child of God's creative power with all God's grace still within him' and he is convinced of our 'tremendous powers of moral recovery'. This is essentially a message for to-day. Life under modern conditions has produced a vast array of disappointed people. To such, and to those who minister to them, this book will prove of the greatest value. We believe this is Mr. Redfern's first book, and we congratulate him, and hope that we

shall hear more from him. His style is lucid and forceful, and in many trenchant phrases the truth is revealed and driven home. We are convinced that it will bring comfort and deliverance to many.

HENRY HIGH.

The Angel Teaching of the New Testament. By Edward Langton, B.D. (James Clarke. 5s.)

This book completes a trilogy on the subject of angelic powers. The first book dealt with the doctrine of spirits, angels and demons, from the Middle Ages until the present time. The second considered the ministries of angelic powers according to the Old Testament and later Jewish literature. This one deals with the angel teaching of the New Testament. The universal belief in angels has had little attention in modern literature. The reader will do well to consider the facts here presented. The issue to be determined is whether Jewish and Christian beliefs in angelic ministrants correspond to realities in the spiritual world or whether they represent outgrown modes of thought. It is certain that Jesus and the early Christians generally regarded angels as spiritual realities. Mr. Langton surveys the teaching of the Gospels, the Acts of the Apostles, the Epistles and the Book of Revelation. Throughout the book the author indicates the difficult and controversial statements and avoids giving an opinion on account of the brevity of space at his disposal. He presents the evidence without weighing it and in this respect the book is disappointing. It is, however, good that the survey has been made and its extent is very great. The widespread and deep rooted belief must have some basis in reality. Just what is the significance of it all in modern thought is hard to say.

J. H. MARTIN.

God in Control: The Church at work. By N. A. Turner Smith, M.A., B.Litt. (Epworth Press. 2s.)

The author of this well-made book believes that the Church must lead the way in a revolution which makes a new world by means of changed lives. God-controlled nations are made up of God-controlled individuals. The price of such mastery by God has to be met and here is the way to meet it. In five revealing chapters the author speaks of defeat, surrender, God in control, action and victory. Every reader of this book will be challenged by its statements and changed by faith in the power of God. This is an Oxford Group book on sound lines.

Family and Church. By Lewis J. Sherrill, D.D. (Abingdon Press. 2 francs.)

Dr. Lewis J. Sherrill's book is one of many that deal with a sociological subject of great importance. The author is Professor of Religious Education in the Presbyterian Seminary, Louisville, Kentucky, and much of the material he uses is drawn from the practical experience

of American Ministers in dealing with family problems. The book is divided into four parts, and discusses marriage and family life to-day, in the light of Christian beliefs and modern social science. It contains proposals for instruction through the Church both before marriage and in the early days of parenthood. A large section is devoted to Biblical teaching on the family. The thesis which the author sets out to establish is that since the family is the first school of religion for the child, the Church should become a school for the family; so that through their co-operation full Christian personality may be developed. The Church as a social order is a larger family, and through its preaching, group work and individualized help—the three types of work suggested—may do much to mould the smaller groups. The key to the future of humanity is in the home, so that the 'strengthening and stabilizing of marriage and family is an integral part of the whole purpose and work of the Church. For all that the Church does is directed toward the development of Christian personality in a Christian social order'.

A.J.D.L.

Edinburgh 1937. By Hugh Martin. (S. C. M. Press. 2s.)

The story of the Second World Conference on Faith and Order has been well told by Hugh Martin in this book, to which the Archbishop of York has written an introduction. His Grace commends the account as readable, accurate and vivid. Christian Unity is the goal of the movement and the recent conference faced the problems which have in past generations rent the Church in bitter controversy. About some of these points there is still acute difference. In some sections of the programme there has been much gain in the past ten years, but in others little progress towards unity has been made, as for instance in the matter of the sacraments. Despite the differences there is a longing for fellowship, which, if fostered in love, may yet achieve the aim of the conference and add the grace of unity to the Christian Church.

For the Quiet Hour. By Francis B. James. (Epworth Press. 2s. 6d.)

The growing library of devotional reading is enriched in every way by the issue of this book. The volume is pleasing to the touch and to the eye, and the contents are satisfying to the heart. These twenty-five studies are choice in their conception. There is insight and inspiration on every page and as a gift book or as a possession it will be prized.

Along the Way—Pilgrim's Book of Prayers. By John Stevens and W. Arthur Tatchell. (Independent Press. 1s. 6d.)

A choice, well-produced book of prayers for each day in the year. It will prove helpful since it is a small book which will be easily carried in the pocket or bag.

HISTORY, BIOGRAPHY AND TRAVEL

Life on the English Manor : a Study of Peasant Conditions, 1150-1400. By H. S. Bennett. (Cambridge University Press. 16s.)

In the sphere of manorial history scholars hitherto have been concerned more with legal considerations and abstract generalizations than with a general survey of economic and social problems. Mr. Bennett's book is to be welcomed, therefore, both by the general reader of history and literature and by the serious student of manorial history, for without falling into the danger of introducing system and uniformity where neither in fact existed the author has presented an interesting and convincing account of practically every economic and social aspect of rural life in England during the twelfth, thirteenth and fourteenth centuries. The author's approach is to be commended. After drawing an imaginary picture of a week in the life of an ordinary peasant, which is substantiated by detailed evidence in later chapters, he shortly describes the spiritual and mental background of the peasant's life. He then presents the peasant in the fields and in his home, in the manorial court and at play. Such subjects as manorial cultivation, population, rents and services, and servile burdens are dealt with in detail and in such a way as to portray villeinage more from the personal than from the legal point of view. The chapter on manorial administration is particularly valuable, and amply fulfils the promise of the author's article on the Reeve and the Manor in the fourteenth century. Mr. Bennett's treatise is scholarly, practical and lucidly written. Perhaps a few repetitions might have been avoided. One of the chief merits of his study is that it brings together and synthesises an unprecedented collection of well-chosen evidences for building up and illustrating subjects from the peasant's obligations to his lord, his burdens and his efforts to win freedom, to his personal and family life, his lighter moments in the village inn and his sport and poaching escapades. Much of the material is taken from printed sources, but a good deal is based upon the author's own intensive researches and observations. The difficulties involved in attempting a study of this kind are very great, both because of the type of documents which have survived and because of regional differences in manorial organization and customs, but the author's sympathetic understanding has enabled him throughout to produce as convincing a picture as yet has appeared. This study will serve to correct a good many mistakes (e.g., the fallacy of accepting the picture of manorial organization as shown by Fleta, Walter of Henley and others, as many scholars have done) and in general to illustrate the social and economic complexity of rural life. But it still leaves room for further specialized regional research. Its illustrations are well-chosen; the Bibliography is very useful and the Index is good.

L. Fox.

Orientations. (Ivor Nicholson & Watson, Ltd. 21s.)

Orientations—the autobiography of Sir Ronald Storrs, K.C.M.G.—has created a very wide impression, and will probably rank as one of the greatest autobiographies of the year. The author is a remarkable personality; he is that rare combination of man of action, and at the same time cultured man of letters. Indeed, his versatility is amazing. He is a delightful speaker, much sought after as a lecturer, a broadcaster, L.C.C. member for East Islington; he addresses the Paladin Club on the government of Palestine and with equal facility the Poetry Society. A classical scholar, he takes the whole range of literature as his field. Mr. Louis Golding in his recent book *In the Steps of Moses*, gives the first of his acknowledgements to Sir Ronald Storrs, and T. E. Lawrence (of Arabian fame) writing of the author of *Orientations* says: 'The first of us was Ronald Storrs, oriental secretary of the Residency, the most brilliant Englishman in the Near East, and subtly efficient, despite his diversions of energy in love of music, letters, of sculpture, painting, of whatever was beautiful in the world's fruit . . . Storrs was always first, and the great man among us.' By sheer grit and ability, allied to a singular charm of manner, Sir Ronald has risen to high places in Empire administration. He has walked with Kings and Princes and yet not lost the common touch. His wonderful personality and broad humanity are evident throughout the six hundred pages of this fascinating book. Not one page is dull; the descriptions are exquisitely done—quite gems in their way, e.g., the description of sunset, near Kut, on May 7, 1917 (p. 253); Christmas in Jerusalem (p. 371); a walk through the bazaars of Cairo (p. 27) 'trying to learn what people in them really thought'. What a charming guide he must have been! On p. 225 we find him conducting the Prince of Wales round Cairo. What shrewd comments are interspersed! how revealing of the character of the commentator! Humour and pathos abound in this book. As an example of the former, is the amusing story Sir Ronald tells concerning his father's church at St. Peter's, Eaton Square. One Sunday, a lady was fidgeting in her pew, sitting in front of Mrs. Storrs, Ronald's mother. At length Mrs. Storrs was unable to bear it any longer and leaning over, whispered to the lady, 'My dear, this is St. Peter's Church, not St. Vitus's'. The cameos of leading personalities of the Near East are among the high lights of the book. How vividly and yet graciously does the author sketch for us Kitchener of Khartoum, Lord Cromer, Lord Allenby, Lawrence of Arabia and other world-famous names! These, drawn by a master hand, will abide in our memories. The eulogies paid by the author to his friends—departed and living—are noble pieces, magnanimous and shrewd. His account of Lawrence's death and his own sad thoughts as he stood by the bier of his dead friend are touching in their beauty and appeal. 'It was somehow unreal to be watching beside him in these ceremonies, so strangely resembling the aqāl of an Arab chief, as he lay in his last littlest room, very grave and strong and noble. Selfish, to be alone with this

splendour; I was sorry, too late, that neither Augustus John nor Eric Kennington, though both within a few hundred yards, should have had the chance to preserve it for the world. As I looked, I remembered that my first sight of death had been my beloved Arabic tutor at Cambridge . . . may God be well pleased with them both! What a charming and genuinely affectionate farewell of friend to friend! Surely here was no place for tears. The author's moving account of the death of his mother (he wrote her a letter every week) is a noble tribute. Leaving Cambridge with a first in the tripos (he is ultra-modest about his attainments, intellectual and otherwise) he entered the Egyptian Civil Service and became Oriental Secretary of the Residency, for which, notwithstanding his characteristic modesty, he was eminently fitted. Then military governor of Jerusalem, followed by the civil Governorship, thence to be Governor of Cyprus in 1926 and finally in 1932 to be the Governor of North Rhodesia. His account of his stewardship in these difficult posts makes fascinating reading. As the jacket of the book truly says, 'The author writes with the grace of one, who is not merely a distinguished administrator but also a classical scholar and a lover of all the arts'. Each chapter is headed with an apt quotation, chosen with singular beauty from a wide range of languages, ancient and modern, revealing once more the author's catholic taste in literature and his wide reading. The volume is splendidly indexed and contains large maps of the Near East to illustrate the subject matter. The Epilogue lays bare the soul of Sir Ronald and we may well compare it with that other classic—the last chapter of Gibbon's autobiography.

SYDNEY FITZPATRICK.

Edward Irving and His Circle. By Andrew L. Drummond.
(James Clark & Co. 8s. 6d.)

Although the clock in the back gallery at Regent Square Church is the same that Irving defied with the length of his sermons, it has been ticking away for a century since then. Times have changed and one wonders how many will be interested in this excellent book chosen, I believe, by one of the religious book clubs as the book of the month. It is valuable not only for the psychological study of 'eccentric religions', but for the sidelights on people eminent in other spheres. If this book is not, as many will regard it, the story of a forgotten shrine, it almost begins in one. For Ecclefechan was really Ecclesia Fechan, the forgotten shrine of some shadowy Celtic saint. Carlyle's parents belonged to a congregation there and young Edward Irving must often have worshipped near Tom, three years his junior. 'That poor temple of my childhood', wrote Carlyle in 1866, 'rude, rustic, poor, no temple in the world was more so, but there were sacred lambencies, tongues of authentic flame, which kindled what was best in one and is not yet gone out.' Written thirty years after Edward Irving's death, the bitterness of memory must have made Carlyle put the adjective 'authentic' in his reference to tongues, for the flame which misled Irving to his destruction was

so patently unauthentic. For the book is the history of a failure, however magnificent. 'Edward Irving', said Carnegie Simpson, 'was a man misled by false lights, but he was not himself false to what he believed to be light. . . . Let us think of his inward faithfulness rather than of his outward failure as to-day we are reminded of his death. It was less his death than his release, for only thus was his broken heart healed and his soul set free from the coils that had so entangled it on earth, to escape out of the shadows of time and the vain imaginings of men into the serene light and eternal truth of God.'

Yet before the mischief ripened and the bitter fruit was eaten, what a spring-time of promise! If any preacher of to-day got an audience comparable with the audience that Irving drew to Caledonian Chapel, there would need to be present, members of the Cabinet, such as Neville Chamberlain, Kingsley Wood, Anthony Eden. Bernard Shaw would have to be there, as well as Noel Coward, Beverley Nichols, and possibly Middleton Murry and Ivor Novello. Who was it said of Coleridge that he wanted better bread than could be made of wheat? It was a similar fault which in a more active personality led Irving astray. Baxter, one-time close associate of Irving, after his disillusionment wrote a very true word: 'O the deep subtlety—the hollowness of our hearts—the awful justice of our God, who, because of the craving for something more than the gentle dew of the Spirit, gave us indeed meat to our lust, by leaving us under a spiritual power, which was supernatural and sweet to the taste but afterwards worm-wood and ashes.' With all his character Irving could not subdue the longing for something more than that 'gentle dew' and fell easy victim to what promised to his ardent soul more dramatic, more effective fare. When the Presbytery in the light of a solitary tallow candle expelled him from the Church of Scotland, a local resident, who watched Irving make his way through the crowds of wondering but respectful spectators, delivered a crude judgement in the one word, 'Cracked'. 'Cracked he may be,' replied a neighbour, 'but remember a crack often lets in light.' One far-sent ray of that light which in general is too dispersed to be estimated shone on in the Catholic Apostolic Church in Birmingham. Be it remembered that in the dream-like atmosphere of this Church which Mr. Drummond feels would have appealed strongly to Irving, Mr. C. F. Andrews was brought up, as he tells attractively in the fourth chapter of *What I owe to Christ*.

P. J. B.

Henry T. Hodgkin: A Memoir. By H. G. Wood, D.D. (S.C.M. 5s.)

Dr. Henry T. Hodgkin, Quaker of Quakers by birth and training, died in 1933, at the age of fifty-six. To all who knew him it seemed too soon, for he had but seen the beginnings of the Pendle Hall Settlement, which was to do for America what Woodbrooke does for Great Britain. This was the last of his many activities. Behind him he had two terms of service in China, one as representative of the Friends

F.M. Association, and later as one of the Secretaries of the National Christian Council in that vast country. Between them, from 1910, the year of the great World Conference at Edinburgh, to 1920, he acted as Secretary to the Friends F.M.A., nominally living in England but—until the outbreak of war forbade it—in continual journeyings to those fields of work where his colleagues laboured. It was during the war that others than Friends became aware of his dynamic personality. He was one of the group which founded the Fellowship of Reconciliation, in the endeavour to bring war and the causes of war into the light of Christian conscience. He was in the group which planned the series of books issued under the general title, *The Christian Revolution*, and he wrote the first and last of the eighteen which were published. There were memorable gatherings of the Fellowship of Reconciliation at which he presided. At one of them, so deep and real was the sense of fellowship, a Quaker was moved to say: 'This is the time for a Sacrament.' Bread and water were passed round, and Henry Hodgkin shared with the rest—the only time, the biography tells us, that he ever partook of the symbols. The present reviewer was glad to be there. All Henry Hodgkin's apparently inexhaustible energy sprang from and was devoted to his Lord. Any who knew him directly or through his books will be thankful for this biography, beautifully written by an intimate friend. G. B. ROBSON.

A Day-Book of Counsel and Comfort. By Mrs. Holdsworth. (Macmillan. 7s. 6d.)

Mrs. Holdsworth (L. V. Hodgkin, author of *A Book of Quaker Saints*) has now published a beautiful compilation from the much-neglected Letters of George Fox, under the above title. The extracts are for the most part chronological, dated from 1650 to 1690, the year before Fox's death. There is a portion for every day, each short enough to be read in two minutes and deep enough to think about all day. Fox lived through stormy and intolerant times, and these letters have a message for us. 'Be not troubled, but dwell in the Seed of God which remains and stands when all this Blustering is ended and gone.' Fox himself had 'a secret Chamber to turn into'. Therefore, says he, 'Your Anchor holds stedfast, let the raging waves rise never so high: and your Star is fixed, by which you may steer to the Eternal Land of Rest'. 'It may be, there will be a time of Shearing and Clipping, but fear not loosing the Fleece, for it will grow again'.

The extract for Dec. 10 gives a vivid picture of the 'great Persecution we are under here, betwixt Thirteen and Fourteen Hundred in Prison'; some 'upon the Twenty Pound a Month Acts, and for not going to the Steeple House' (he reserves 'The Church' for the Faithful of all sections), or 'because they cannot pay the Priests' Tithes'. So he writes with comfort to Friends 'wheresoever you are, in Prison or out of Prison', recalling his own 'haling before Magistrates about Sixty times, about this Thirty six Year'. Fox is even more solicitous that his people should be strong to resist the temptation to 'settle

their Nests in ease, for such never knew the purchase of the Truth, and if they did, they have sold it'. To this end they are to 'dwell in the cool, sweet, holy power of God'; 'Ye Children of the Light, seek to turn many to the Light, and to Wisdom's Gate bring them, that ye may all come to be Door-Keepers in the House of the Lord.' Fox's teaching on Pacifism, Social Service, Temperance and Marriage (pp. 258 f., 211, 381, and 289 f.) is full of wisdom for to-day.

R. WINBOULT HARDING.

India and the Pacific. By C. F. Andrews. (George Allen & Unwin. 6s. & 3s. 6d.)

The British Empire has been enriched and made fertile in many colonies by the frugal, industrious and law-abiding agricultural Indian worker. The West Indies, Canada, the Islands of the Pacific, Australia, New Zealand and South Africa have each their Indian immigrants. The exploitation of that labour has been a blot on our fair name, and though, since January 1920, the indenture system has been abolished, the evil results have lasted on for two decades and are not yet ended. There must be adjustment between the Indian settlers and the inhabitants of their adopted land. Further, the position of Indians born in the colonies with regard to India, must be defined. Mr. Andrews writes of these things and enheartens us with his account of improvement and advance not only within the empire but along the Eastern Pacific coast where cultural relations with China and Japan exist. The indenture system followed the abolition of slavery and was in fact a modification of it, since the method was semi-servile. In Fiji, with which the major part of this book deals, the problem of the tribal customs of the Fijians and the individualism of the Indians, calls for patient care that the future of both peoples may be assured. The matter calls for guidance from the British sovereign whose directions would be loyally followed and tenure of the land thus become more stable. Fiji seems to be the key to the Pacific problem. The Indian colonist will probably be most helped when India becomes a Dominion in the British Commonwealth of Nations—a position much desired by Indians. The superiority of the white race is becoming less tenable as time goes on. The unsuitability of tropical climates for people of the temperate zone is obvious and the continuance of success from a business viewpoint is only possible where native labour is abundant, hardy and reasonably cheap. Western resource has been necessary and still is in measure, but will be less so in the future since Nature will always be against the white man. The colour prejudice is not rife in Fiji, as it is in some of the British territories, and the problem of mixed marriages is not acute. A wise choice of the right type of officials will lessen many difficulties. The question of the franchise will be solved ultimately in Fiji, as it has been in this country, by a common electoral roll as soon as progress has been made in good will. An experiment in this direction is being made. Certain it is that the anomalies at present in Kenya and Fiji must be ended with as little delay as possible. Mr.

Andrews proceeds from his argument concerning Fiji to the case of the Indians in the Far East and on the Pacific coast of Canada. Here again difficulties have been raised as in the regrettable *Komagata Maru* incident. Despite these facts over two and a half millions of Indians are dispersed throughout the world to-day and are industrious, intelligent and law-abiding citizens. The relations of Australia and New Zealand with India are becoming more cordial through a fear of possible isolation in time of need, though a mass immigration from India to the tropical, and often vacant, spaces of North Australia is not at present advisable. It is to be hoped that students from India will be attracted to the Australian Universities for training previous to their professional careers in India. The author's wise words concerning the new alignment of interests in the Pacific, where India, China and Japan with their teeming populations stand over against Australia, call for thought, courage and action. We are once more debtors to Mr. Andrews for a courageous, far seeing book based on justice for every man born out of a devotion to the Redeemer of mankind.

J. H. MARTIN.

Son to Susanna. By G. Elsie Harrison. (Ivor Nicholson & Watson. 8s. 6d.)

Mrs. Harrison, with a great Methodist historical tradition behind her, has written a vivid account of the private life of John Wesley. Perhaps it would not be too strong a word to say 'lurid', since in common with much recent biography the significance of the life portrayed is obscured by the effort at stark reality. The foibles of great men often reveal their common clay, but they are more than common clay. What the author states may be one interpretation of her research, aided by vivid imagination, but it must be remembered that there are other interpretations equally valid. The average Methodist may be shocked, amused or annoyed by this book, which he will read to the end, but one wonders if the interpretation of what matters most in Wesley will be furthered by its issue. To use a modern word, John Wesley is 'debunked', but what the real Wesley stood for is not made plain. Mrs. Harrison maintains the fluent style of her earlier book, *The Methodist Good Companions*.

Wars of Ideas in Spain. By José Castillejo. (John Murray. 6s.)

This book by a Professor of Madrid University can scarcely fail to provide a background for those bent on understanding the Spanish situation. It, however, is not a popular statement of the present war's immediate causes. Rather it reaches down to those historic roots embedded in the soil of thought to which are traceable Education, Philosophy and Politics. The writer is learned and (with the exception of his last sentence) dispassionate. The story of an educational experiment interrupted, if not killed, by the Revolution makes such fascinating reading as to wring from the reader the cry, 'Oh! the pity of it'. Space forbids an outline of that experiment, but it aimed at solving

the problem of the alleged waste of six years in an average child's education. So that this little volume is not only a history of thought in Spain, it is thought-provoking too.

LEWIS BROWN.

Life and Death—The Autobiography of a Surgeon. By Andrea Majocchi (George Allen & Unwin, Ltd., 10s. 6d.)

The author is a famous Italian surgeon, university professor and consultant to the Milan Central Hospital. He has written a candid account of his professional life, throughout which his religion has played a big part. The non-medical reader will find much of interest and value in this story of the alleviation of human suffering.

Ada Ward—Her Book. (Epworth Press. 2s. 6d. and 1s.)

All who know Miss Ada Ward as a lecturer will welcome this vivid description of her work. Gifted with a seeing eye, a skilful hand and a magnetic personality she has managed to portray these things in this story of her life. To those who have not heard this far-travelled lady, this book will be a good introduction and awake a desire to hear her. Many sketches adorn the pages.

Dr. Bob Hockman. By K. H. Friedericksen. (Zondervan Publishing House. 50 cents.)

This monograph concerns the life of a brave surgeon of the Red Cross Society in Ethiopia, and is written by his sister. Dr. Hockman was killed by the premature explosion of a bomb which he was rendering safe. This man was the epitome of fine fearless courage. He was a brilliant student and a surgeon of great promise with gifts of organization and an apparently inexhaustible store of energy. He was a fine Christian gentleman and his untimely passing was a loss to surgery, to the Red Cross Society and to the world. This vividly written story reveals one of the real tragedies of the Ethiopian conflict.

Negro Year Book. By Monroe N. Work. (Negro Year Book Publishing Co., Tuskegee. 2 dollars.)

The negro and his progress throughout the world is recorded in a careful document under the title, *Negro Year Book*. It is produced and published at the famous Tuskegee Institute and is the standard work of reference on the subject. It manifests the American passion for statistics and charts. For the student of colour problem as it affects the negro it is indispensable.

SOCIOLOGY AND ECONOMICS

Methodism and the Working-Class Movements of England (1800-1850). By Robert F. Wearmouth, M.A., B.Sc., Ph.D. (The Epworth Press. 8s. 6d.)

Dr. Wearmouth has given to us in this book the results of long and patient research, and has handled his material with understanding and insight. He sketches the first fifty years of the nineteenth century, and reveals to us the turmoil caused by the agitations of the working classes during that period. He shows that in these turbulent years powerful economic and political forces were at work. The din and uproar certainly alarmed the Wesleyan Conference. In the chapter entitled 'The Methodist Loyalty', he points out that the Conference was anxious to assert its loyalty to the King and Constitution, and to dissociate itself from the acts of mob violence which had been done in many parts of the country. The Conference asserted that their 'Societies are uncontaminated with that spirit of insubordination, violence and cruelty, which has caused so much distress and misery'. Dr. Wearmouth shows that 'the Methodist profession of loyalty' was based upon a theological foundation—for in its teaching concerning relations to 'the powers that be' it accepted the Pauline conception. It also had an ecclesiastical basis—for Wesley's love of the Established Church led his followers to consider the Church and State in close relationship, and therefore 'love for the one meant affection for the other'. This loyalty had also a political basis—for they were conscious of certain 'privileges conferred upon them by the State'. When we add to the above reasons others caused by the wild orgies of France and its revolution, the fear of change which is so constantly potent in ecclesiastical assemblies, the smashing of machinery, and other wild deeds done in the fight for emancipation by some of the workers, we can understand why Methodism as a Church refused to identify itself with the movements for reform. We wish, however, that Methodism had affirmed its sympathy with the just aspirations of the people, and at the same time dissociated itself from those acts of violence which were all too often precipitated by the crass stupidity of rulers, and magistrates, and employers. Dr. Wearmouth has shown that the organization of the democratic movements of these days was based upon Methodism. They gathered in classes, they had their units corresponding to the Society, the Circuit, the District Synod, and the central Conference. By reference to the newspapers of the period, and the documents—now released—at 'The Home Office', Dr. Wearmouth shows clearly that these movements took over the simple, and yet so compact, organization which is to be found in Methodism. It was often pointed out in the contemporary records—and is incontestably proved by this book. Such organization springs out of need and life—but the close similarity can only be explained

by the theory which affirms that the organization of the working-class movements was modelled on that of Methodism. Dr. Wearmouth discusses with understanding, 'The Radical Societies of 1816-23', 'The Political Unions of 1831-35', 'The Chartist Associations of 1836-50', and deals with the subject of 'The Methodist Neutrality', and 'The Methodist Leadership'. We heartily agree with Dr. Wearmouth's words relative to this period—'The attempt that was made by some of the Wesleyan leaders to be allied with Toryism nearly brought disaster to Wesleyanism. Had a similar attempt been made to unite with Radicalism disaster would have been certain'. We think that Dr. Wearmouth in this book—so carefully documented, and so free from bitterness and rancour—makes good his assertion that 'Methodism was a kind of Radicalism in the religious world, while Radicalism was a sort of Methodism in the political sphere'. He shows clearly that, although official Methodism in these years did not take part in the fight of the working classes, yet amongst Methodists there were many who were in the front of that fierce battle. Betwixt the years covered by this book, 1800-50, Methodism multiplied its numbers by six. As Dr. Wearmouth shows, it captured the people by its religious appeal. While we are not unmindful of the neglect by Methodism of certain golden opportunities in this period, we should remember that it gave to men and women a sense of both individual dignity and collective responsibility. We heartily endorse Dr. Wearmouth's dictum—'Although John Wesley might be regarded by many as "a benevolent autocrat", his greater achievement was in the realm of collective activity. He taught his disciples the art of working together. Long before the days of industrial and political collectivity, Methodism developed a highly successful type of religious collectivism'. We see in this book how noble was the struggle of the working classes, and with what a great price they have obtained their freedom. The reactionary element in Methodism in these years has been commented upon by some historians. Dr. Wearmouth shows that Methodism in this period made a considerable contribution to social and political progress. We believe this book will give to many a fairer valuation of the part played by Methodism during these eventful years. It is fitting that this volume should be written by one who for eleven years worked in a Durham coal mine, and who is a Methodist minister. His book reveals that he understands the struggle of the working classes, and also that he knows and can rightly interpret the true spirit of Methodism.

W. BARDSLEY BRASH.

The German Universities and National Socialism. By E. Y. Hartshorne, Jr. (George Allen and Unwin. 6s.)

In this book Dr. Hartshorne, Tutor in Sociology at Harvard, has described in clear but not exaggerated language the metamorphosis of the German universities under the influence of National Socialism. He briefly reviews the Hitler régime from the date of its seizure

and monopoly of power, and shews how each part of the national reform programme has had its specific effect upon the universities. Even before the War a candidate for an academic position, who was not politically orthodox, or socially acceptable, was prevented from becoming a professor by the supervision of the State, but the dissolution of the picturesque student Verbindungen and Corps in 1935 has been symbolic of the complete loss of independence, which makes the university of to-day a pure State institution. One effect of this has been that 1684 scholars have been dismissed from their posts under the Nazi organization. (Dr. Hartshorne has checked the accuracy of these figures in every way possible.) More than half of these were dismissed because they were definitely non-Aryan, or in other ways politically unreliable. For the rest, the cause of their dismissal is not clearly known. In addition transference from one university to another, uncertainty about salary, the unpleasantness of having to lecture to rows of Brown Shirts waiting to catch the lecturer in some unorthodox word, and other innumerable petty irritations have made life an unenviable anxiety for hundreds of other teachers. The Nazi influence on the teaching of science is quoted from Lenard who in his *German Physics* exclaims that science is not international—'it is racial and conditioned by blood'. Dr. Hartshorne sadly sums up 'The humanities and the non-technical sciences—are in the process of becoming either instruments of propaganda or survive as mere echoes from the past'. This book is not a partisan statement, but a scientific inquiry into the facts of the situation. The losses and gains of the institutional transformation are balanced in an impartial way. One obvious gain is the control of student enrolment, which means a vastly improved condition with regard to unemployment in the academic professions. But this is more than counterbalanced by the loss of some of the most outstanding men of science, e.g. Einstein. Dr. Hartshorne states no facts for which he does not quote trustworthy authorities. The conclusion to which he is drawn is 'the German University has lost in essentials the signs of a free institution'. 'Germany is rapidly falling into a quagmire of intellectual provincialism.' 'They have submerged all the fine free play of the human intellect under the dull stupefying vapour of ideological conformity.' If this is true, the pity of it is that it will mean not a loss for Germany only but for the whole world.

F. B. CLOGG.

The False State. By Hilda D. Oakley. (Williams & Norgate. 6s.)

Hilda D. Oakley's *The False State* deals largely with the subject of freedom. Its lengthy Introduction and the chapter on 'Historical Roots' make rather arid reading. But the rest of the book is more interesting to an ordinary reader. In this the writer critically examines Fascism and Communism with extensive references to Mr. and Mrs. Webb's *Soviet Communism* the fallacies of which are convincingly exposed. In her own words, 'the main argument of this book points

to the conclusion that those developments of the State in our own times which seem abnormal . . . are in fact a natural outcome of the institution of the State in what I have described as its false form'. Unfortunately the author does not leave herself much space in which to turn from general principles to particular instances. Her meaning would be clearer were her sentences shorter. She ends on a note of hope, expressing her belief that the power of liberty will be restored through that purification of its spirit which comes from suffering.

LEWIS BROWN.

Christian Faith and the Modern State. By Nils Ehrenström.
(S.C.M. Press. 6s.)

The persistent pressure of modern political tensions on the spirit of man, influencing his thought and affecting his judgement, has become a concern of Christian thinkers everywhere; demanding, as it does, a new understanding of the political implications of the Christian faith. The importance of this understanding is in nothing so clearly seen, save in the question of peace and war, as in the modern view of the State. Ideologies are abroad, capturing the mind of man, which are at once a denial of the Christian way of life and a disease in the body politic. To allow such ideologies to 'have their way' is to hand over organized and governmental life to 'the enemy' and to attack the truth of Christianity at its root. Inevitably, the question of the relation of Christianity to the State must be faced. But what is the State, and what is the Christian view of the State? To these and similar questions Nils Ehrenström, writing on the subject previous to the World Conference on Church, Community and State, gives careful consideration. He indicates the functions and limits of the State, examines Roman Catholic, Eastern Orthodox, Anglican, Continental Protestant, Lutheran and Calvinistic views of the State and points out the need of an Oecumenical approach to the entire problem. Readers will do well to ponder the chapter on The Christian View of the State as an Oecumenical Issue and will be grateful for the author's quiet insistence throughout the book on the Christ way of life. It ought to be pointed out that this work is written from the continental standpoint and, on that account, is of more than usual interest. If it is true that the sole requirements of the Church to-day are statesmanship and leadership, this book is timely, timely not only because of the problem itself but because of its sound aid to judgement.

T. W. BEVAN.

Empire Social Hygiene Year Book—1937. Prepared by the
British Social Hygiene Council Inc. (Allen & Unwin. 15s.)

A comprehensive survey of the Social Hygiene position within the Empire—full of information for workers in the field of Practical Health Education and Social Welfare. A series of factual articles on the provision made in Great Britain and Northern Ireland for Public Health and Educational services is followed by an analysis

of the position in each County and County Borough in the country. All the territories within the British Empire are dealt with in the same detailed way. A few interesting facts selected at random will give some idea of the scope of the book: In cases of mental illness whereas the certification of a private patient requires two Medical Certificates, a rate-aided patient can be certified on the strength of only one. From 1921 to 1936 there was a gradual increase of registered insane persons in Great Britain every year without exception. The same tendency was seen in Scotland and Northern Ireland and there was a similar increase in the number of Mentally Defective persons as well. The number of persons in Great Britain dealt with for brothel keeping was quartered between 1914 and 1934. The number of prostitutes dealt with in Court decreased from an annual average of 10,682 in 1910-1914 to an annual average of 1,555 in 1930-1934. The incidence of acute gonorrhoea in the Navy in 1934 varied from over 90 cases per thousand of strength on the Africa, China, and America and West Indies stations to under 10 with the Royal Marines at Headquarters. One reads with more zest the accounts of the Education Services throughout Great Britain and the Empire. In each case there is information about the hygiene education and biological teaching given, but one notable gap is the omission of literacy statistics for many of the Colonies; they appear to be unobtainable. The information given in this Year Book is not confined to the British Empire, for at the end there is a most useful survey of the international position with regard to the Traffic in Women, the Health Organization of the League of Nations, the International Labour Organization, the Union Internationale contre le Péri Vénérien, the Welfare of the Mercantile Marine and the International Aspect of the Film. Methodists will be interested to notice that among the List of Voluntary Organizations in the Appendix our own Social Welfare Department is included.

D. A. WOLLEN.

The Economic Merry-Go-Round. Edmund A. H. Walker.
(George Allen & Unwin. 6s.)

The sub-title of this book is 'A new theory of Trade Cycles with the document of History as proof'. The succession of trade expansion, boom, collapse and depression, that economic merry-go-round, is one which profoundly affects society and thus is of importance to the Church. The theory of the author is that the trade of the world moves in cycles which may to some extent be predicted. This theory he then proceeds to prove by reference to the last century and a quarter, and draws conclusions that have much interest for all who are concerned with social and economic welfare. This book, written for the man in the street, will serve to guide thought, inculcate caution and inspire adventure in the realms of common interest. If, by studying this volume the trough of inevitable depression is made less deep by wise preparedness we shall have reason to be grateful to the author. The appendices to this study add much to its value.

GENERAL

Modern Religious Drama in Germany and France. By Margaret Hayne Harrison. (Stratford Publishing Co., Boston, Mass.)

The title of Margaret Hayne Harrison's careful and wide 'Comparative Study' may surprise many readers both in Great Britain and in America. It is published in Boston, Mass., and the Stratford Publishing Company have no need to apologize for the craftsmanship evidenced in this production. For the main contention of the writer this may be said: if the literature and dramatic productions in Germany and France are as stated (and the witnesses seem to be beyond reproach) then there are currents of life and thought on the Continent that may yet play a great part in the cleansing and uplifting of private and national life. What is this contention, so carefully worked out and supported by the analysis of many modern writers? Let us take Germany first. There has re-appeared a strain in dramatic literature of a deeply mystical and religious character. Those who remember Reinhardt's London production of *The Miracle* will not be surprised to find that many later plays were influenced both by his work and the plays of Maeterlinck. In Gerhart Hauptmann the *Miracle*-play was developed in a deeply mystical manner; his *Der arme Heinrich* revealing an underlying sense of spiritual values; and his later *Und Pippa Tanzt* giving a passionate challenge to the modern Teutonic cult of Material Power. It must suffice to mention two other writers who used the language of Schelling and Goethe to express what one of them called an attempt to find 'einen Ausdruck für das Unaussprechliche'. Rudolph Steiner struggled (as Goethe did) to realize the super-sensuous realm, claiming that a 'Geistesforscher' must ever have a 'Geistesauge'; and that this 'eye' must be trained like the eye of a scientist. Steiner's *Wahrheit und Wissenschaft* partly prepared the way for his four *Mystische Dramen* in which is traced the development of the souls of his characters, with an ever-present background of religious philosophy. In a fashion very different from Steiner's we have in Otto Bruder's contributions to the 'Laiendrama' plays that must for a long time rank as worthy of the widest and most reverent production. The Christmas drama (written from a twentieth-century point of view), *Wir sind die Könige mit ihrem Stern*, will bear comparison with the best of Maeterlinck's shorter plays. What may be the ultimate influence of such writers, and of the Baroque dramas of South Germany and Austria cannot be said: but there is obviously a Youth Movement in Germany not recorded in the English Press. Of similar movements in France it must suffice to bring to notice the plays of Paul Claudel and Charles Péguy. The wide learning of Claudel has been brought into the service of his dramatic work. In *Tête d'or* we have the presentation of a typical pagan hero, and in *L'annonce faite à Marie*

he gives in the person of Violane a perfectly-drawn character, simple in faith and lowly in piety. To her mother's query, 'What are you good for?' she can only reply, 'À souffrir et à supplier'. Claudel's later work is even more religious than mystical, and deserves to be widely known in our own country. Charles Péguy is worthy of a long and serious study. Born of peasant origin, worshipping the memory of Jeanne d'Arc, in succession a fiery Socialist, a Bergsonian, a mystic Catholic, killed in the Great War in 1914, he joined to his strong patriotism a fervent reverence for all in life that we term saintliness. In him the prophet of Old Testament times is linked with the mysticism of Eckhardt and Novalis; and his writings made easier and more certain the appearance of the modern mystery and passion plays. It may well be that the Catholicism of writers like Péguy will have a subtle and decisive influence on the Roman Church in Europe. Spain and Belgium know something of such a power in literature; and it is not from the Vatican that the last—or the best—word is always spoken.

JAMES ELLIS.

French Indo-China. By Virginia Thompson. (George Allen & Unwin. 21s.)

Readers will agree that this book introduces them to 'a fascinating field for observation' even if it lies aside from the main drama of the Far East. To most it will be an introduction into an altogether new world. France's *Balcony on the Pacific* lies outside the range of most people's interest and they will learn with surprise that as many as a thousand novels have their plots here. It is probably an advantage for such that the introducer is as detached as themselves. The authoress makes no claim to years of residence or to knowledge of the native language. But close acquaintance with relevant literature, conversations with those whose lives have been spent in the land, and some amount of travel on her own account have served to produce a book as readable as it is informative. Of course the inescapable fascination of the Orient is here. Though the colonist knows Indo-China to be less beautiful than Europe, less colourful than the Midi, and that its pagodas can never rival Gothic cathedrals, yet he returns to find 'France drab and its people colourless', and to dream of rice fields and tropical forests even as he walks on the Boulevards of Paris. There is a fascination which works obscurely in the blood and produces a love of the exotic which, if it does not victimize, dooms the colonist to everlasting discontent. As if this were not enough, there is the artificial paradise of opium, the moderate use of which is recommended. The stimulation is described as highly gratifying. 'I hear breathing, beings whom I cannot see. I see insects on rafters far away from me. I remember events which happened to me long ago and which I have never since recalled. All this comes over me ardent and overwhelming.' Carefully used, it is said to be good for the nerves and body. Whether the rapturous sight of far-away insects is worth the risk of acquiring a destroying habit may be questioned. The people, at first sight

disappointing, later on reveal great elegance, but even then they are found to be like 'carved ivory buried in grime'. They wash frequently, but in muddy water. They burn incense, but reek of fish. The poorest children wear silver necklaces but themselves are covered with sores. The speech of a mandarin at a French officer's funeral indicates succinctly the vast difference between the minds of the conquered and conqueror: 'You are a curious personage. You have curly hair; a nose which stands out. You ride on horseback and whistle for your dog to follow you. You place bottles on your table for ornaments and plant grass in your courtyard. Despite your military talents you have succeeded in getting yourself killed. How sorry I am for you!' The process of interpenetration of East and West at the present time is in a most confused state everywhere. In Indo-China we have the process presented, with complications and sidelights all its own. The authoress, who steers us through very skilfully, is faced inevitably with unsolved problems at the end. The threads in the weaving are being rapidly changed and none can guess the pattern. It is idle to speculate whether or not 'the Annamites were better off spiritually before the French conquest'. Since contact with the modern world is inescapable, French colonization must be regarded as beyond good and evil. There persists a doubt whether Indo-China will ever emerge as a real nation, and the whole story, save in the economic sphere, tells us more of destructive change for both parties than of constructive progress. Broadly speaking, the problem seems to be that at the very time the Occident is depersonalizing and merging the individual in the State, the Orient is being released from the domination chiefly of the soil and provoked to individuality. The French are great desanctifiers of the soil and the anonymous Annamite peasant who, bent over the land in which were his gods and ancestors, with which he lived in lifelong harmony, to which he returned in death, has been set free to achieve, if he can, what he has never known, a personality of his own. What sort of a person will he be as he emerges from the mysterious tranquillity of the East, with the conflicting strains of ancient civilization in his blood, and in the face of the modern world with machines that fascinate him and conflicting ideals which seem but to increase his vanity and materialism?

PERCY J. BOYLING.

The Recovery of Ideals. By Georgia Harkness. (Scribners. 7s. 6d.)

The first generation that defiantly breaks away from the old moral moorings does not, as a whole, drift very far. The intellect may fancy itself 'emancipated' but feeling applies the brake more or less effectively, and conduct is not particularly outrageous. Wild words may whirl around but deeds are restrained. Principles may be thrown off in theory, but inhibitions remain in practice. With the second and especially with the third generation it is very different. Few principles are left and inhibitions are thin. Less is said but more is done. The later generations should be very happy, carefree, and gay. Have

they not broken all the fetters which so galled the generation of revolvers? Have they not entered into an inheritance in which they can do pretty much as they like, with no social and religious taboos to chain them down? Are they not liberated from all that is signified by the terms 'Victorian' and even 'Edwardian'? Have they not a sexual freedom that must be delightful and have they not escaped the Church and all its prohibitions? Strangely enough they have no exulting sense of freedom, and no particular consciousness of living in specially favoured circumstances. True, they can do much as they like, and Mrs. Grundy is totally unimportant, but there is hardly anything that they passionately desire to do. Thrills are not very exciting when one gets used to them—indeed they vanish and the very memory suggests something in the nature of a damp—often very damp—squib. It becomes very boring to have to pretend that one is amused when one is suffering an infliction. The new convention which imposes an appearance of enjoyment on jaded tastes is quite as tiresome as anything 'Victorian'. A suspicion creeps in the minds of the more thoughtful of the members of this later generation that they have somehow been defrauded. Were their fathers mistaken in their revolt—was it a case of rejecting the kernel and retaining the shell? Surely life should be richer than anything their present experience yields? In our colleges and Universities, both in this country and in America, there is undoubtedly a number of able young people who are profoundly dissatisfied with the thinness of what is offered to them as life. They are truly seekers, not knowing where to look, but have had enough of their present experience. The new Humanism and kindred uplifts attract them for a while until they discover that something deeper is still required. This book is written for such, and well written it is. The motto could be, 'Now I have found the ground wherein sure my soul's anchor may remain'. Doctor Harkness knows the ground. She also knows without any illusions those to whom she writes. A professor of Philosophy, she is aware that theoretical ethics may be splendid on paper, but not very convincing in action. The young people are seeking they know not what. She has a message—the recovery of ideals, and ideals that rest in religion. It is something triumphant that is needed to capture this interesting generation. She proclaims it. Very cleverly and with admirable clarity she works it out. This is just the book to give to a studious young person who can think clearly enough to see the hollowness of a life unattached to victorious ideals.

ERNEST BARRETT.

Roman Catholicism and Freedom. By C. J. Cadoux, M.A., D.D. (Independent Press. 5s.)

Dr. Cadoux's argument in this book is frankly anti-Catholic. This is the third revised edition to which is added sixteen pages of supplementary notes. The case for vigilance on the part of Protestants is justified by documentary evidence from Roman records of the past century. With relentless logic and incisive style Dr. Cadoux discusses

the retort that Protestants were as bad, and as to whether Rome would revive her persecutions had she the opportunity. He reviews her apologetic for persecution and surveys the avowed Roman Catholic propaganda. The concluding chapter other than the supplementary notes, advocates non-political action wherever possible. The general impression made by the book is that the Roman Catholic Church, however urbane individual members may be, is still the same relentless, dogmatic opponent of spiritual freedom and would use any and every means possible to ensure her political and material dominance, even to persecution if opportunity came. She has learned nothing of freedom with the passing of the years.

Wherewithal. . . . Addresses in a School Chapel. By Sydney H. Moore, M.A. (Independent Press. 3s. 6d.)

Secondary Education and especially that in residential schools, is vital to the future of this country. The character there made will provide leadership and power for the days to come. It is equally important that the religious life of the student should be cultivated, and in this matter the headmasters of some of our great schools have gladdened our hearts by publishing the addresses given in college chapels. Latest, and among the finest of these is that of the headmaster of Silcoates School issued with the title 'Wherewithal . . .' The Christianity portrayed is experimental and practical and is based on highest scholarship. The boys who listened to these talks will always remember them, and preachers who read the book will have many avenues of thought opened to them. This is the gospel for youth everywhere and it is presented in the most compelling way. We commend the book.

Who are you? By Paul E. Johnson. (Abingdon Press. 1 dollar 25 cents.)

The right development of personality is the main business of life. In that progress one comes to salvation, peace and noble power. On that road lie love, creativeness, justice and adventure. The theme of this book is that steady realization of life which comes in right answer to the question 'Who are you?' In virile and vivid language the author reveals the way. He introduces us to ourselves and speaks of a good conscience by which we determine the right and wrong in life. He shows the path to freedom's adventures, to love and to the goal we seek. All his arguments converge in the Christian personality. This book is one of the Abingdon Religious Education Texts, and if England as well as America would heed the teaching so well given here it would be all well with the world of to-morrow.

Elysian Fields. By Salvador De Madariaga. (George Allen & Unwin, Ltd. 3s. 6d.)

Salvador De Madariaga calls up the shades of Goethe, Voltaire, Napoleon, Washington, Marx and Mary Stuart to express in dialogue his own opinions on world affairs. An interesting book with touches of brilliance.

Periodical Literature

BRITISH

Religion in Education (October) opens with a scholarly article by the Dean of Exeter (Dr. S. C. Carpenter) on the Relevance of the Bible, in the course of which he gives advice as to methods of reading, and discusses its specific teaching about God and its guidance for the life of man. Dr. L. E. Browne follows with a well-informed exposition of the Islamic idea of Allah which he contrasts with the Jewish and Christian belief in the holiness of God. Discussing the kind of Christian worship suitable for a Preparatory school a writer, while making constructive proposals, urges that the boys should not be asked to think of themselves as miserable sinners 'with no health in them', or to sing hymns associated with those qualities in man which they least admire—the qualities of the sheep, the lamb, and the worm—coupled with an almost indecent concern for personal salvation in a future life. Other good things include an article on Religious Education in Secondary Schools by the Rev. H. K. Luce, Miss Avery's Notes on the Major Prophets, and Miss Batho's paper on The Way to use Bibliography. The usual competent reviews and annotations of new books complete the issue of this excellent quarterly.

The Congregational Quarterly (October).—A refreshing number. Mr. Louis Borrill, in 'Progressive Concert?' states the case for a re-orientation of the British political party system, to federate progressive societies and individuals, to focus progressive opinion. In 'The Preacher as Teacher' Dr. Frederick K. Stamm suggests that our most effective teaching may not be in the pulpit or in the class-room, but in our personal contacts. Rev. R. M. Roberts writes on 'Evangelism. A Scheme of Study' and Mr. R. Brightman on 'Public Opinion and the New Factory Act'. In an article, 'Discovering the Father', Rev. Norman Goodall holds that personality is capable of attaining to no nobler expression of manhood than that which is seen in the glorious liberty of the children of God. 'Developments and Experiments' deal with The Government and Administration of the London Missionary Society, 'Christ is my Job', The Recall to Religion, which urges the need to proclaim the Gospel and the Christian ethic in the open air, Problems of Church Finance and Thoughts on Modern Trends, in which the writer claims to find in the poetry of a nation the surest index of its spiritual bearings. Other features include excellent reports on The World Conference of Faith and Order, Edinburgh, 1937, and The Theological Conference of Congregationalists, 1937.

The Expository Times (October).—This issue is the first of Volume 49. The first article is by Prof. Karl Barth, on the Basic Forms of Theological Thought. It is of great importance to anyone who desires to

know to what extent Barth is, and is not, a Fundamentalist. There is a useful article on 'The best books on Missions', Catholic and Protestant, by Prof. Godfrey Phillips. It is a pleasure to read Mr. Gordon James on 'Ought we to consider the consequences?' On no account should the criticism of the doctrine of Evolution as applied to spiritual realms be missed. (NOVEMBER).—Those interested in Form Criticism will be helped by Prof. W. R. Taylor's examination of the question of Aramaic Gospel-Sources. There is a useful 'Note' by the Editor on the objective validity of religious experience. A great tradition is carried on by H. K. Moulton in a brief paragraph in 'Comments and Contributions'. (DECEMBER).—The section entitled 'In the Study' has a good sermon outline on 'How to pray', (Rev. Dr. Borvie) which links up with the previous month's thoughtful article on 'Intercession and its Objectives' (Stephen Hobbhouse).

FRENCH

Foi et Vie is a Protestant review, under the direction of M. Pierre Mauny, assisted by an editorial board. In its new form *Foi et Vie* appears six times a year and in addition three *Cahiers Bibliques* are issued annually, under the editorship of Franz J. Leenhardt, Professor at the University of Geneva. The February number of the Review is devoted to the Problems of Sex and Marriage. Other numbers contain expository, historical and literary articles, and there are some useful book reviews. The point of view of *Foi et Vie* is Calvinistic, and it is much influenced by the theology of Karl Barth. The sovereignty of God is stressed and as a consequence the great gulf between God and the natural man. This leads one of its writers to criticize the recent Papal Encyclical 'Mit brennemder Sorge' of March 14, 1937, for appealing to the reason of man against the German race cult. The same writer takes objection to the Encyclical 'Divini Redemptoris' of March 19, 1937, for declaring that the function of the Church is to create a Christian society. He says that 'Jesus did not come to found a new civilization but to seek and save that which was lost'. The writer here does not appear to realize that the two aims of a regenerated society and of personal salvation need not be mutually exclusive. Of the *Cahiers Bibliques* Numéro 2 is consecrated to the teaching of the Bible on Faith. Here a noteworthy article is 'La Foi Dans L'Ancien Testament' by André Aeschmann. In Numéro 3 an article on 'La Sermon sur la Montagne' by Edouard Thurneysen (translated from the German) is rich in homiletical suggestion. Numéro 2 also gives a list of noteworthy books on the Bible recently published. This is a feature which might well be continued.

Études Anglaises.—We cordially welcome this new review, edited by a board of French university professors, which seeks to understand the English mind, especially as revealed in English literature. The outstanding article in the July number is a study of Virginia Woolf's latest novel, *The Years*, by M. Floris Delattre, which reveals a profound insight into the work of this difficult English

authoress. M. Delattre regards *The Years* as the ripest and best example of Mrs. Woolf's art. C. Looten writes an erudite article on 'Les Débuts de Milton pamphlétaire', which contains much fresh information on this phase of Milton's career. In a study of 'Tragic Irony in Milton's *Samson Agonistes*' Mr. William R. Parker suggests that Milton's drama was influenced by Sophocles. This issue is remarkable for a large number of discriminating reviews of recently published books on English authors ranging from Shakespeare to Aldous Huxley; especially useful to English readers are the estimates of recent translations of French works into English. In the section, 'Revue des Revues' there is a notice of the current number of the *London Quarterly and Holborn Review*, and reviews of the leading English and American literary magazines, besides a list of articles on English subjects in current French and German periodicals. The 'Chronique' records interesting events such as the appointment of Mr. Granville Barker as head of the British Institution in Paris and the unveiling in Paris of a statue to Tom Paine. There is also a charming article by S. M. Druon which gives reminiscences of Alan Seeger, a young American poet, who lived for some years in Paris and was killed while fighting for France in the Great War.

ITALIAN

Il Religio, edited by the distinguished scholar Ernesto Buonaiuti, is interesting as revealing the existence of independent religious thought in Italy. In the September issue, in an article on 'The God of Christianity', the editor shows the strength of his reaction against the Roman Catholic Church, of which he was formerly a seminarist. 'Ages and ages of the teaching of glacial and sterile catechismal formulas hinder its members from grasping the meaning and the dramatic content of Christ's designation, "Our Father".' In a detached note Buonaiuti declares that after thirty-nine years of textual work on the Bible and the Church Fathers, he has become 'convinced of the inadequacy of this method of approach to religion. Students should turn', he says, 'from philological pedantries to the investigation of God's charismatic communications to the spirit of man.' Edmond Rochedieu writing on 'The Personality of God in Bergson', thinks that in the recent work, *Les Deux Sources de la Religion et de la Morale*, the French philosopher has advanced from his earlier conception of God as immanent to that of God as transcendent. God has become a Force, actively, creatively and perennially at work, with one characteristic, that of love, dominating the rest. From this point of view God has personality. 'God reveals Himself to men in the great mystics, of whom one only, Jesus Christ, has fully realized the communion of the soul with God.' The writer's claim that Bergson is a Christian philosopher seems rather too optimistic in view of the doubt as to survival after death expressed in *Les Deux Sources*. Giuseppe Schnitzer writes on 'Orisius and Pelagius', and there are reviews of books in Italian, English, French and German.